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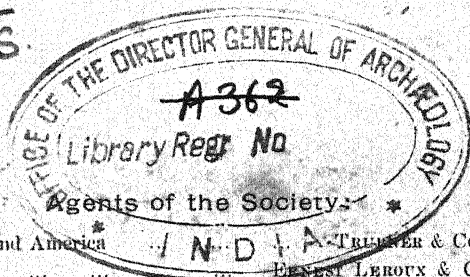


JOURNAL
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JULY, 1898.

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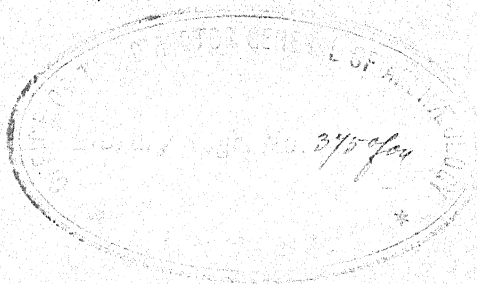
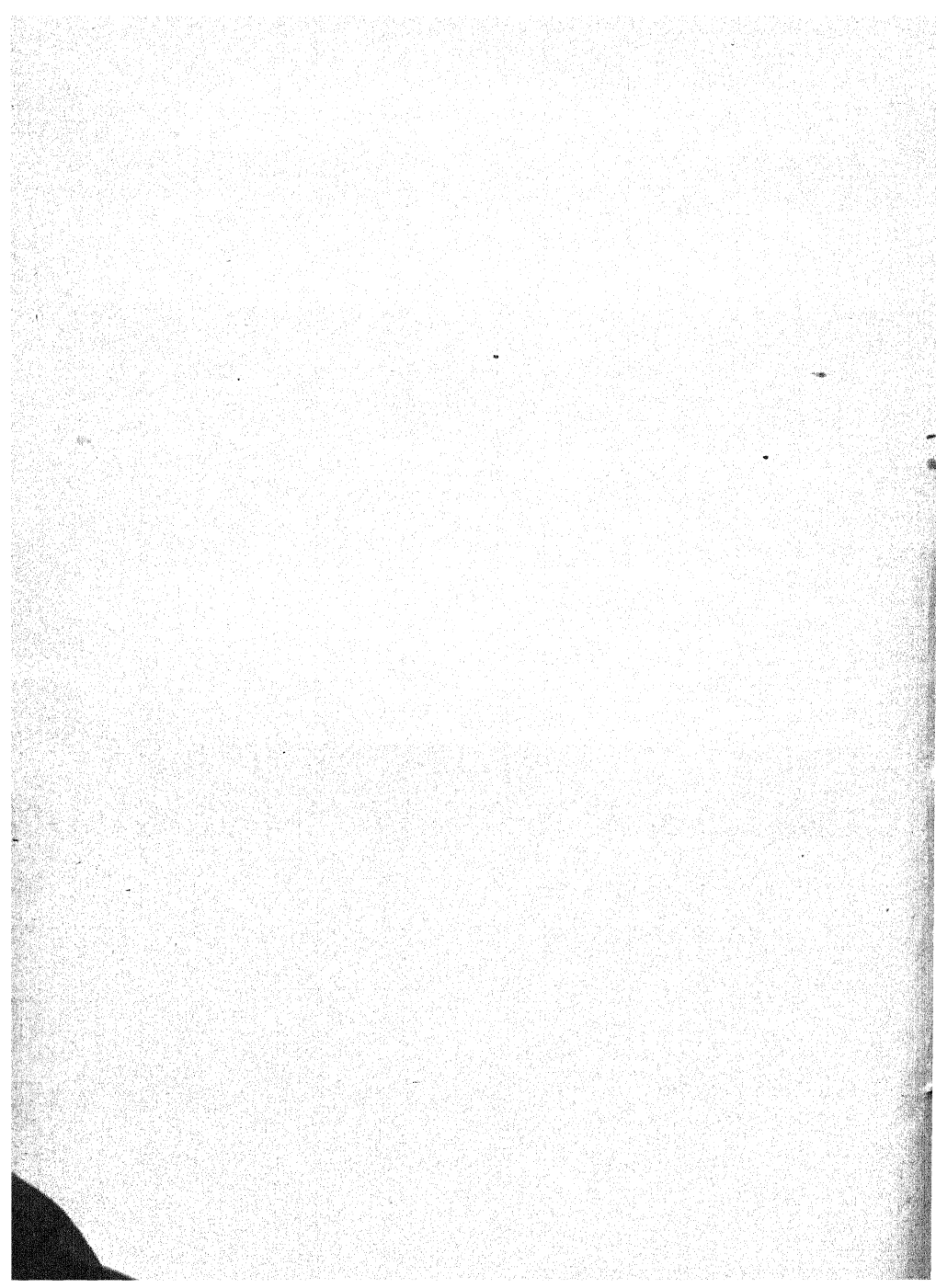


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ANNUAL REPORT

OF THE

Straits Branch of the Royal Asiatic Society,

For the Year 1897.

—:O:—

The Council are happy to state that there has been during the year a considerable increase both in numbers, and in revenue; the cost of publications, however, has also increased owing to the large size of one of the numbers published.

The following new members were elected during the year.	
Mr. C. W. C. PARR	Dr. WELFORD
„ W. CONLAY	Dr. LIM BOON KENG
„ W. R. ROWLAND	Capt. G. E. GERINI
„ R. Koe	M. DEVICQ
„ B. ROBERTS	Mr. S. FLOWER
„ E. S. HOSE	„ E. L. BROCKMANN
„ H. C. HOLMES	„ C. F. MCCAUSLAND
„ E. A. DICKSON	„ R. SHELFORD
„ R. C. TOLLEMACHE	

His Excellency the Governor consented to become Patron of the Society.

The Council regret to have to record the deaths of the following members of the Society: Sir W. E. Maxwell, Mr. H. A. O'Brien, Mr. H. T. Haughton and Mr. D. Logan.

During the year one Journal, No. 30, was published, and another is already in the printer's hands.

The new Map of the Malay Peninsula was finished by Mr. van Cuylenburg and sent to Messrs. Stanford for publication. Messrs. Stanford hope to have it ready for sale in February.

The Hon. Librarian re-arranged the Library and a number of Journals were bound and a book-case for their reception was purchased.

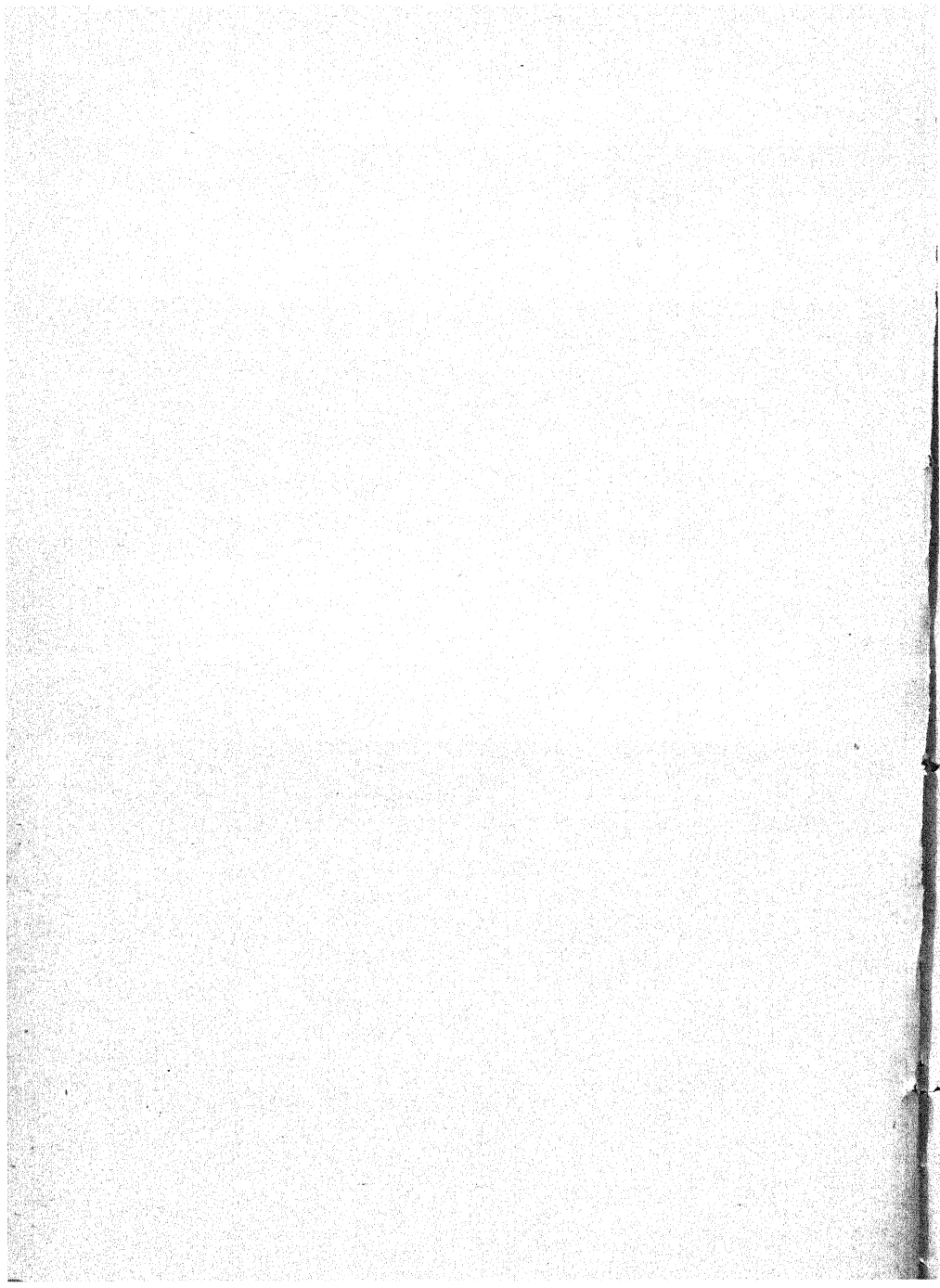
A large number of books and pamphlets, some of which are of considerable value, were received by the Society in return for their publications.

Honorary Treasurer's Cash Account, for the year ending 31st December, 1897.

Dr.	1897.		Cr.	
	\$	c.	\$	c.
1897.				
To Balance in Chartered Bank	352	44		
Do. Mercantile Bank	382	54		
Do. with Hon. Treasurer.	8	32	654	20
Subscriptions for 1894.	10			
do. 1895.	15			
do. 1896.	110			
do. 1897.	400		5	60
do. 1898.	15		10	
do. Life member.	100			
Sale of Journals.	72	45	4	20
Interest on Cash Balance.	8	18	35	
			50	10
			3	90
			60	
			2	13
			16	41
			11	35
			342	43
			278	61
	\$1473	93	\$1473	93

ACCOUNTS.

J. O. ANTHONIS &
Honorary Treasurer, Straits Branch Royal Asiatic Society.



SOME RECORDS OF MALAY MAGIC BY AN EYE-WITNESS.

Introduction.

In the present state of our knowledge of these tribes, it is not conjecture, but rigid and accurate knowledge that is required.

It must be recollected that success in important discoveries often depends on the accuracy with which minor investigations have been conducted.

In all these inquiries I do not hesitate to adopt the sentiment of the learned Le Long, that "truth is so interesting and satisfactory when perceived that no pains should be spared to discover it, even in the smallest matters." *Leyden.*

In the course of the "minor investigations" the result of which I am attempting to describe, I have confined myself almost entirely to describing things as they are, without attempting either conjecture or comparison. I have done so, not because this amassing of material for others to work up is the most pleasant or entertaining branch of research, but simply because I am convinced that much pioneer work will have to be done before we obtain really satisfactory results in Malay.

My object, therefore, has simply been to collect every jot or tittle of information on the subjects written about that an unwearying patience could procure. I have not merely been content to describe the brush used in the *tepong tawar* ceremonies as made of the leaves of several plants, but I have obtained the names of the plants themselves; I have not been satisfied to describe the offerings to the spirits as consisting of various eatables, but have noted for myself the number and the contents of the dishes. And though I am only too sensible of having come far short of my object, yet at least I have spared no pains to "ascertain the truth, even in the smallest details."

I therefore hope that my labours will be of use to others

who working afterwards in the same field, with find their work, I believe, appreciably lightened, and who in revising these notes compiled often under difficulties will be able to correct when necessary and to add to them at their leisure.

Then with the "northern farmer" I shall be able to say I have "stubbed Thornaby waaste."

PADI CEREMONIES.

On the 28th January, 1897, I witnessed the ceremonies attending the reaping of the first ears of padi at Chodoi in the Kwala Langat District of Selangor. I arrived at the house belonging to the Malay owner of the padi field a little past 8 a.m., the hour at which the ceremony was to commence having been fixed at *angkat kening*. (about 9 a.m.) a few days previously. On my arrival I found the Pawang (an aged Selangor woman) seated in front of the apparatus required for the ceremony. This consisted of three newly-plaited circular baskets diminishing in size from the Pawang's right to her left, (the big basket being supposed to contain seven, the middle-sized five, and the smallest one three, "gemalan" of padi). They were each bound round, just under the rim, with the fruiting form of the creeper called "*ribu-ribu*," freshly gathered that morning. At the Pawang's extreme left stood the circular brass trays with high sides which are called "*Dulang*" by the Malays, the contents of which were as follows:—

- 1.—A small bowl of parched rice.
2. " " " saffron rice.
3. " " " washed rice.
4. " " " oil of frankincense.
5. " " " oil of Celebes, (Bugis).
6. " " " incense.
- 7.—A small bundle of incense (in addition to the bowl).
- 8.—One of the hard jungle-nuts called "Buah Kras."
- 9.—One of the shells called "Krang."
- 10.—An Egg.
- 11.—A stone (a small block of quartz).
- 12.—A large iron nail.
- 13 to 15.—Three Malay reaping-instruments, of which

(a) is the *penawei solong* (lit, eldest rice-cutter), which is only

to be used when the Pawang has done her work by the owner of the rice field, and the blade of which is fitted into a piece of the wood called pompong [the reason given being that "pompong" was the wood of which these instruments were originally made] whilst what I may call the handle of the instruments was made of a slip of Bamboo with the hollow filled from end to end with wax. About the other two "penuweis" (b) and (c) there was nothing specially remarkable. Close to the Dulang was a cocoanut shell filled with the "tepong tawar" which plays so prominent a part in the more important magic ceremonies of the Malay, the brush consisting of the leaves of seven different plants bound up as usual with a cord of terap bark and ribu-ribu. The plants which furnished the leaves were as follows:—

- 1.—The sapenoh.
- 2.—The sapanggil.
- 3.—Jenjuang (or lenjuang) merah.
- 4.—Gandarusa.
- 5.—Pulut-pulut.
- 6.—Selaguri.
- 7.—Sambau dara.

But the most interesting object was a small oval-shaped basket about fourteen inches long and similarly bound with "ribu-ribu" which was standing just in front of three rice-baskets and close to the pawang, and which was destined (I was told) to be the "cradle" of the padi-spirit. I was permitted to examine it and found that at the moment it contained the following objects only:—

- 1.—A strip of white cloth (at the bottom of the cradle).
- 2.—A piece of partly coloured thread (benang pancharona).
- 3.—An egg.
- 4.—One of the hard jungle-nuts (buah kras) already referred to
- 5.—One of the shells called "krang"
- 6.—A long iron nail
- 7.—Five hasta of red cloth in which the "cradle"

was to be slung. This latter should in strictness be a cloth of the kind called "jong sarat." I was informed by the Pawang, but the "kain jong sarat" being unobtainable, this substitute was

being used. Three new sarongs (one for each basket) were added and everything now being ready, the various receptacles were handed to five female bearers (*penjawat*) and one male, who descended the house-ladder with the *pawang* at their head, and set out for the rice-field.

Before they had gone many yards, they were joined by the owner of the field, who walked in front of them bearing what was called the "*junjongan padi*." This was a leafy stem of a dark red kind of sugar-cane, but which should, said the *Pawang*, in strictness have been of the black or "raven" variety (*tebu gagak*). The procession passed on and the *Pawang* repeated as we went the following prayer to the spirits.

Bismillah-harrahmanna rahim Assalam aleikum, Nabi Tap yang memegang bumi, Aku tahu asalnia padi. Sri gading, *gêmala gading yang di-ujong ladang, yang dipangkal ladang, yang terperchig, yang terplantung, yang di-orong** de semut silambada, Hei Dang Pak, Dang Melini, Dang Selamat menyandang galah Bertâpok† bertimbun dayang kamari selamat rejki di-bri-nia Allah. Dengan berkat, d. s. b.

On reaching the *padi*-field the procession filed through a lane already made in the *padi*, until the sheaf was reached from which the first ears were to be cut. On arriving at the spot, before depositing the rice baskets on the ground, the *Pawang* repeated the following prayer:—

"Ruwak-ruwak sakandang dësä
Bertenggek di-bauran panah
Berkuak-lah argkau Rengkesa
'Nak letakkan bakul di-atas tanah."

On which the baskets were deposited, and the *Pawang* took her station in front of the aforesaid sheaf of *padi*.

Covering her head with a flowing white cloth, of which the ends fell upon her shoulders, the *Pawang* stood up facing the sheaf, and waved the ends of the cloth thrice upwards towards the right, thrice upwards towards the left, and finally thrice upwards the right again.‡ Then she hid her head in the

* *di-orong* = *di-krumun*

† *bertapok* = *berkampong*.

‡ Another local way of summoning the spirits is to wave at all four corners of the field, then return to the centre and repeat the following charm:—

sheaf, and reseating herself, thrice applied the "tepong tawar" to the roots of the sheaf. The stem of sugarcane was now inserted in the sheaf and held upright in the centre of the sheaf by one of the female bearers, after which the Pawang, drawing together the ears at the top of the sheaf, before actually planting the sugar cane in the ground repeated the following lines:—

Kur Semangat, Sri gading, gemala Gading, Batang-kan perak bertuang daun-kan tembaga belepeh, Tangkei-kan amas buah-kan amas ranti-an.

The Pawang then proceeded to daub the sugarcane stem with the "tepong tawar," and held the sharpened end of it over the incense, saying

Analam aleikan nabi Tap,

Ini-lah 'ku chachak-kan tebu ini

Akan sandar-an 'kau

Aku 'nak mengambil semangat 'kau, Sri Gading

Aku 'nak bawa 'ka-rumah, ka-istana-'kau

Kur Semangat! Kur Semangat! Kur Semangat.

Then the Pawang and Penjawat together proceeded to plant the sugarcane in the centre of the sheaf and drawing the waist of the sheaf more tightly round the cane, girdled it by bending it round with some of the outside stems of the sheaf itself; then the Pawang applied the "tepong tawar" once more (after incensing it in the usual manner) and ran her hands up the sheaf. Next she took the contents of the brass tray (the stone and the egg, "kulit krang" and "buah kras") in one hand and with the other planted first the big iron nail and then the other articles in the centre of the sheaf close to the sugar-cane. Next she took the cord of terap bark in her left hand and after incensing it, together with the vessels of rice and oil, strewed the rice all round the sheaf and then tossed the remainder thrice upwards, some of it falling on the rest of the company. This

Tepong tawar, tepong jati,
Barang 'ku chita barang menjadi,
Sahya nama daun-nya
Nor Seni nama buah-nya
Sidang tetap nama angkau
Tetapkan sendi saterang'kan
Jangan 'kau ubah
Deri pagi sampai petang
Kabul Allah

done she took the end of the cord in both hands and encircling the sheaf with it near the ground drew it slowly upwards to the waist of the sheaf and tied it there, first however repeating what are called the "Ten Prayers" without once taking breath.

Ka-sā Allah

Ka-dua, Mohamad

Ka-tiga, ayer semba-yang Lima Waktu

Sa-hari sa-malam.

Ka-empat, Pancha Indra

Ka-lima, Pintu rejki-ku terbuka

Ka-anam, Pangkat mahaligei tujuh pangkat

Ka-tujuh, Pintu Rengkiang terbuka

Ka-lapan, Pintu Shurga terbuka

Ka-sambilan, anak di-kandung bonda-nia

Ka-sapuluh, anak di-jadikan Allah

Jadi, kerna jadi, jadi kerna Tuhan-ku juga

Isa Kârun

Musa Kârun

Yusuf Kârun

Daud Kârun

Kârun sekalian pintu Rejki-ku, di bumi, di langit, deripada Allah.

Dengan berkat la-illah ha-illallah etc. *

This prayer completed, she dug up a small lump of soil with the great toe of the left foot, and picking it up, deposited it in the centre of the sheaf. Next she took the contents of the cradle (the egg and stone, jungle-nut and shell) and after anointing them with oil and incensing them replaced them; then taking the Penuwei solong (eldest reaping-knife), oiled

* Another local version of the "doa sepuluh" runs as follows:—

Ka-sa Allah

Kadua-nya Bumi

Katiga dengan ayer sembayang

Kaempat dengan hari isnayan

Kalima pangkat mahaligei

Ka'nam bintang rezki

Katujuh pintu shurga

Ka'lapan anak'ku kandongkan

Kasambilan Mohamad jadi

Kasapuluh tenak taman

Dengan Kampong 'laman-ku

the blade with the oil of frankincense, and inserting the thumb of the right hand into her mouth pressed it against the roof of the palate, on withdrawing it she proceeded to cut the first seven ears in which the child spirit of the padi is supposed to reside.

During the performance of this part of the ceremony (which is called "cherangkan tali trap") omens are taken as to the prosperity or otherwise of the people of the house, and the observations have therefore to be made with the greatest care. The most disastrous omen is the cawing of a crow; next to this in point of disastrous significance comes the mewing cry of the kite, and thirdly the flight of the ground dove called "tekukor." A good omen is the flight of the bird called the Rice's Husband (Laki Padi), but the best omen is the complete absence of any unusual sight or sound, such as the falling of a tree, the cracking of a branch, or a shout in the distance, all of which are harbingers of misfortune.

To go back to the cutting of the first seven ears, the Pa-wang repeated in cutting them the same "Ten Prayers" as before. Then she laid them together, *kissed* them, turned up the whites of her eyes thrice, and thrice contracting the muscles of her throat with a sort of "click" swallowed the water in her mouth. Next she drew the small white cloth from the cradle, laid it across her lap and depositing upon it the little bundle of the seven ears anointed them with oil and tied them round with particoloured thread (benang panchawerna), after this she fumigated them with the incense, and strewing rice of each kind over them, wrapped round them the ends of the cloth, and laid the bundle back in the cradle, which was then handed to the first Bearer.

Standing up, she now strewed more rice over the sheaf and tossing some backwards over her head, threw the remainder over the rest of the party, saying "tabek" (pardon) as she did so, and exclaiming "Kur semangat, Kur semangat, Kur semangat" in a loud voice. Next she pushed the cocoanut shell which had been filled with "Tepong tawar" into the middle of the sheaf, and removed all traces of the late isolation of the sheaf (round which a lane had been trodden to make it accessible) by bending back the surrounding ears of rice until they concealed the gap, so that at this spot the rice looked as if it had never been disturbed. Then the first bearer sling the cradle of the rice-baby about

her neck in the red cloth before referred to, accepted an umbrella which was offered her by one of the party and opened it to guard the infant, I was told, from the effects of the sun. The Pawang then sat down and repeated a prayer in Arabic, standing up at the end with her hands clasped above her head. This completed the ceremony of removing the rice child, and passing on to another part of the field, the Pawang cut the first seven ears and then handed her basket to another of the female bearers, who in company with two others was told to reap the field in parallel straight lines facing the sun (but on no account to turn their backs to it and let their shadow fall on the baskets) until they had filled the three rice baskets, after which they were to return to the house. Leaving the three reapers each at their allotted task, I followed the Pawang and first bearer (the latter still shielding the Rice child with her umbrella) and was in time to witness the reception of the party as they arrived in front of the house-ladder. Here (on the threshold) they were met by the wife of the house owner, and other women of his family, the former thrice calling out as we approached, "What news?" (apa khabar?) and thrice receiving the same reply, "Baik." (It is well.) On receiving this reply for the third time she threw saffron rice over the Pawang and repeated the following lines:—

Di-chinchang galenggang batang
 Di-chinchang di-muka pintu
 Di-tentang melenggang-nia datang
 Anak aku rupa-nia itu.

To which the Pawang immediately replied:—

Dichinchang rebong lumai-lumai
 Buat penuba batang ari
 Sunggoh sahya sebarang sungei
 Besar maksud datang kamari.

And the bearer of the Rice-child added:—

Bukan-nya gantang gantang lada
 Gantang berisi hampa padi
 Bukannia datang datang sehaaja
 Besar maksud kahandak hati.

We then entered the house, and laid the Rice-child in its "cradle" on a new sleeping mat with pillows at the head. About twenty minutes later the three reapers returned bearing their baskets of rice each carefully covered over with a sarong.

These baskets were carried into the bed-room, and laid in a row on the mat at the feet of the Rice-child, the largest basket being the nearest to the foot of the cradle, the next largest next and so on, finally the sarongs covering each basket being removed by the Pawang and the reaping-knives (*penuwei*) stuck in her hair, the entire row of baskets and the Rice-child were covered over with a long white cloth, and the wife of the master of the house was told to observe certain rules of taboo for three days.

I was told by the Pawang that when the three reapers had each filled her basket they had to tie the leaves of three padi clumps together and digging up a lump of earth with the great toe of the left foot, insert it into the midst of each clump and repeat the following charm, as a precaution against the "Leng-kêsa :"—

Assalam aleikum nabi Tap, yang mêmëgangkan bumi
Têtap-kan anak aku,
Jangan rosak, jangan binasakan
Tauhkan dêripada jin dan sheitan.
Dengan A-illah d. s. b.*

The following were the rules of taboo to be observed during the three days.

1. Money, rice, salt, oil, tamarinds, etc., were forbidden to leave the house, though they might enter it without harm being done.
2. Perfect quiet must be observed, as in the case of a new born child.
3. Hair might not be cut.
4. The reapers, up to the end of their reaping, must not allow their shadows to fall on the rice in their baskets ("menideh bayang").
5. The light placed near the head of the Rice-child's head must not be allowed to go out at night, nor may the hearth fire be allowed to go out either by night or day, for the

* A similar charm used about here to keep the "Leng-kêsa" still ("tetapkan lengkêsa") runs as follows:—

layang rundok layang melansi
Sini 'kau dudok, sini 'kau menanti,
Bergerak bumi dengan langit
Jangan-kau bergerak derisini.

whole of the three days during which the taboo has to be observed.

6. Whenever the reapers commenced reaping, they were to repeat the charm:—

Layang-layang jatuh bertimpa
Timpa di 'laman kami,
Bayang-bayang dengan Rengkesa
Jangan berchampur dengan kami.*

A cat having given birth to kittens the night before the ceremony, I was told by the Pawang that it was a very good sign, and that it was a known rule that if there was no human being ready to bear children at the time, "God substituted a cat." (Tuhan Allah mengganti-kan kucing).

Pounding the first reaped padi.

I witnessed this ceremony three days later, at about 9 a.m. The baskets filled with the first reapings were removed from the mat on which the rice child lay and their contents emptied out in the front room upon a new mat, (to each corner of which four rice ears were tied) and trodden out ("di-irek-kan") by the owner of the field. Then the rice was poured back into two of the baskets and the straw plaited into a wreath. These preparations being completed the two baskets full of padi were carried down the house-ladder and out to an open part of the field a little way from the house and

* The local charms similarly used run as follows:—

1. Lengkesa lengkesi
'Ku gerak tiga gerak
'Ku rajah tiga rajah
Aku tilek, hati-mu mati
'Kau chapai, tangan 'kau patah
'Kau sorakkan, ponggong-mu burok
Kalau 'kau sakat sening sri
'Kau di-sumpah de'Allah ta'ala
Kabul Allah. d. s. b.
Lengkesa tenghesi
2. Lengksa mari kamari
Aku 'nak berjanji dengan 'kau
Kalau 'kau datang pada hari ini;
Kalau 'kau ta'datang
Jangan 'kau datang lagi,
Kalau 'kau datang,
'Kau di-sumpahkan de'Allah dengan api.

there spread upon a mat in the sun to dry. To spread rice so as to cause it to dry properly is not an easy matter; in the present case the operator (who in this case was the owner) stood near the central mat and spread out the grain across the mat in long even courses with a sweeping motion of the hand "di-këkar di-kachan," or "membalik-kan jëmoran"). The following objects occupying meanwhile the centre of the mat:—

- (1) A rattan frill (one of those used for the cooking pots, called "lëkar-jantan").
- (2) A bowl of water, laid upon the frill and intended, I was told, for the "semangat padi" to quench its thirst, should it feel the effects of the hot sun,
- (3) A big iron nail,
- (4) One of the nuts called "buah kras,"
- (5) Tën empty rice ears, a couple of which tied in a slip-knot (simpul pulih) were fastened to each corner of the matting.

Some hours later, when the padi been turned and had thus been sufficiently dried, it was again collected in the baskets, and carried back to the house to be pounded. This part of the ceremony took place the same evening (the sun meanwhile having been very powerful). The padi was pounded and winnowed in the ordinary way, the only noteworthy point being the tying of bunches of the grass called "sambau dara" to the upper ends of the long wooden pestles used by the Malays for pounding their rice. Finally the wreath of padi-straw, referred to above, was deposited by the owner of the field in a place where three paths met. Underneath it was a heap of the chaff just obtained by the pounding and on the top of it a big stone which was intended to keep it from being blown away.

The sugar-cane is left in the midst of the sheaf until the latter is reaped. This is done by the wife of the owner and when it takes place it is pounded in the ordinary way, the grain which results being mixed with that of the seven ears before alluded to, and both deposited in the rice bin ("kepok") together with a stove and a piece of rosin (dammar) and a wreath of the rice straw. I may add that I saw the relics of the previous year's charms in the rice bin of the Malay at whose house I witnessed the ceremonies I have just described.

I did not witness the preliminary search for the sheaf in

which the padi-spirit was supposed to reside, but it was described to me by the Pawang and was afterwards reperformed for my benefit by the people of the house. The Pawang's directions were as follows. In order to confine the Rengkesa to the boundaries, visit the four corners of the field and at each corner tie a knot in a padi leaf and repeat in one breath the following charm:—

Bismillah, d. s. b.
 Layang-layang jatuh bertimpa
 Bertimpa di tengah laman
 Bayang layang dengan Rengkesa
 Tempat Rengkesa di sempadan
 Dengan berkat, d. s. b.

There are several forms of the padi ear within which the "semangat padi" may be held to reside, the best being called "tongkat mandah"; it consists of an ordinary ear bending over to meet the tip of a second (adventitious) spike of padi which is occasionally produced from its own stalk by a freak of nature. The next best is called "putri bertudong" (the veiled Princess); in this case the sheathing of the ear is of unusual length and bows down over the ear itself. A third kind is called "padi bertelkum"; which is said to be the female padi ("padi betina"); this variety also has an unusually well developed sheath: A fourth kind is the "padi menhara," which appears from the description given to be a rice plant whose leaves show white lines or markings.

Whenever the women go out to reap they should repeat a certain charm before depositing their baskets on the ground*, so also on leaving the house to start the reaping.†

Their heads should be covered, and they should always be careful to reap, as has already been noticed, facing the sun, to prevent their shadow from falling upon the rice in the basket at

* Ruak-ruak sakandang desa
 Bertinggek di bauran panat
 Berkuak-lah angkan Rengkesa
 'Nak letakkan bakul diatas tanah.

† Layang layang jatuh bertimpa
 Timpa di laman kami
 Bayang bayang dengan Rengkesa
 Jangan berchampur dengan kami

their side ; occasionally, however, the body is uncovered, and I was told of one Inche Fatimah, of Jugra, who when reaping stripped herself bare, with the exception of a sarong which reached to her waist, and when asked why she did it said it was to make the rice husks thinner, as she was tired of pounding thick husked rice.

Sowing the Seed.

This was a ceremony which, of course, at the time I could not witness. It was described by the Pawang as follows:—

A sort of square hearth of timber ("galaug dapur") is made in the centre of the field, and the following trees planted one at corner:—

- 1.—A young banana (of the variety called "pinang")
- 2.—A clump of serei (lemon grass.)
- 3.—A single stem of the sugar-cane called "tebu lanjong"
- 4.—A plant of saffron (turmeric).

In the centre of the hearth a cocoanut shell filled with water is deposited with great care, and next morning the auspices are taken ; it being considered a bad sign if either the timbers of the hearth have been moved however slightly out of position, or if the water in the cocoanut has been spilt, and a good sign if both are found exactly as they were placed or if an insect such as an ant is found in the water. If the omens are good, the first seven holes for the seed are made with the dibble, the Pawang reciting the following charm:—

Bismillah d. s. b.

Assalam aleikum nabi Tap yang memegang bumi

Aku menumpangkan anakku Sri gading gemala gading

Didalam anam bulan akan katujoh

Aku datang mengambil balik

Dengan laillah

Kur Semangat, Kur Semangat, Kur Semangat

Malays, however, appear unable to describe such ceremonies adequately, and I hope on a future occasion to be able to take down the full details which can only be obtained by an eye witness.

I may add that the ceremony used at planting out the young padi is described by Mr. Blagden in No. 29 of the Society's Journal, to which the reader may refer.

Explanation of the Ceremony

Any one who knows Mr Frazer's "Golden Bough," will find in it ample proofs, if indeed it were not already sufficiently obvious, that such padi-ceremonies as those I have described are part and parcel of an old-world religion.

The majority of the details can be explained by a reference to the principles of sympathetic magic, one of which is "that any effect can be produced by imitating it" (vide "The Golden Bough," Vol. I., p. 9). Thus the central idea of these padi-ceremonies appears to be that the padi may be induced to bear, by pretending that it has borne a child. In this case the sheaf is the mother, (indeed it is called the Rice-Mother, *ibu padi*) and the first seven ears are unmistakably meant to represent her child. That is why it is swathed in the cloth, and laid in the basket-cradle, together with appropriate charms to guard it from evil influences, kissed, protected from the sun by an umbrella, carried home and laid upon the sleeping mat with pillows and a sheet; that is why the lamp must be kept burning near it at night, and why it must not be disturbed by noise in the house. Lastly, that is why it is actually called a child in the incantations which are used. Surely nothing can be plainer than this; and if a parallel is wanted, there is our own corn-baby, which is the name given to the spirit of the corn when similarly treated in the north of England.

There is, however, a difficulty when we have got so far; is it the actual child of the padi itself that the Pawang and Bearers think they are carrying home? The use of the word *semangat* seems to preclude this; and in fact suggests that it may after all be the *soul* of the child which is supposed to be removed by the Pawang. Thus when she waves the white (*soul*) cloth, it is undoubtedly to attract the spirit of the Rice-child that she does so, and it must be remembered that the old-world idea of the soul (an idea which is still spread widely among uneducated and uncivilised communities), is that it is a sort of puppet or mannikin exactly resembling in every respect the body which encases it. Then again, the soul is supposed to be able to soar like a bird, and that is why the Pawang in invoking it, uses the word "Kur," which is the word used in calling fowls together. However, it is perhaps a matter of no great moment whether the

rice-child is conceived of as a child, or as this mannikin-soul (in the shape of a child) and it is probable that few if any of the devotees of the padi-spirit could themselves draw a distinction between the two conceptions.

On the other hand, the sugar-cane stem is undoubtedly, like our own May-branch or May-pole, a sign of fertility; the iron nail represents iron which is a charm against evil spirits; when the Pawang turns up the whites of her eyes it is to affect, by sympathy, the cleaning and whitening of the rice; the click, or contraction of the throat before swallowing, is intended by similar means to make the rice eat well and slowly. Thus again, when the Fatimah stripped herself to reap, she no doubt was thoroughly convinced that by doing so she would make the rice-husks thinner, and so be able, to save herself trouble in pounding the rice. Similarly the birth of the kittens was supposed not merely to portend, but actually to play its part in bringing about the birth of the rice-spirit, so as to give it a prosperous conclusion. In this way the greater part of these ceremonies can be interpreted and rendered intelligible to many who, not possessing the key to their mysteries, are too easily inclined to regard these old-world customs as mere childish folly, entirely devoid of any real significance, instead of appreciating them at their true value.

THE TIGER SPIRIT.

In the latter part of 1896 at Jugra, in Selangor, I witnessed, by appointment, the ceremony of invoking the Tiger Spirit for the benefit of a sick man named Brahim.

Punctually at the hour appointed (7 p.m.) I reached the house, where I was received by my Malay friend and ascending the house-ladder, found myself comfortably seated on a mat in front of the very spot where the medicine man was expected to perform the intended ceremony.

On entering I found some nine persons present, including the nearest relatives of the sick man, and I was told that although it is not necessary for the same persons to be present on each of the three nights during which the ceremony lasts, the greatest care must be taken that the number present on the first night must not be varied.

On my right was the patient's bed with patchwork curtains, and in front of me were three jars arranged in a row and a sort of vase containing a nosegay of artificial flowers and ornaments consisting of coco-nut fronds roughly plaited so as to resemble ground doves, centipedes, rings, and the like. Each jar was filled with water and had a collar of plaited coco-nut fronds and a caladium leaf laid upon its mouth. and in front of the jars was a censer with burning embers ready for use and (as a matter of course), a box containing the requisite apparatus for the chewing of betel leaf.

Everything being thus in order, the medicine man appeared, and took his seat in front of the censer, his wife, who was to perform the part of orchestra (*bidu*) taking her seat at the same time. Sitting at the further end of the row of jars, with a large tambourine in her lap, she presently struck up the *lagu Pemanggil* which was to summon the spirit whose aid was invited, and which ran as follows:—

Lagu Pemanggil.

- 1.—Endah-nia bukan alang kapalang
- 2.—Lanchang Penglima Lenggang Laut
- 3.—Lanchang berturap ayer amas
- 4.—Lanchang bersudu linggam gading
- 5.—Lanchang bernama Lanchang Kuning
- 6.—Tambêrangnia bernama perak belepeh
- 7.—Tiang bernama Raja Mendela.
- 8.—Kamudi-nia bernama lebah Bergantong
- 9.—Dandan-nia bernama Sawa Mengampe
- 10.—Dayong-nia bernama Jari Lipan.
- 11.—Anak dayong dua kali tujuh
- 12.—Ula-ula menumbok kurong
- 13.—Pemepah bernama Bermain angin
- 14.—Gada gada kibat-kibat
- 15.—Juru-mudi putar lah Kamudi
- 16.—Jerbatu bongkar-lah suah
- 17.—Juru tinggi juak-lah layer
- 18.—Anak dayong paut-lah dayong
- 19.—Lanchang bertumpu pusat tasek
- 20.—Mana lanchang beridar ada
- 21.—Mengedar ka-laut Pauh Janggi

- 24.—Jangan-lah lêka jangan-lah lalei.
- 25.—Baik-lah lekas Penglima Lenggang Laut
- 22.—Main ombak main glombang
- 23.—Main glombang meniti riak
- 24.—Jangan-lah lêka, jangan-lah lalei
- 25.—Baik-lah lekas Panglima Lenggang Laut
- 26.—Jangan lengah di telok suak rantau
- 27.—Turun-lah mendapatkan'kau jinjangan
- 28.—Tatang puan tatang cherana
- 22.—Datang bidok pagi hari
- 30.—Datang-lah Tuan datang-lah niawa
- 31.—Memanggil tuan datang kemari
- 32.—Tatang puan tatang cherana
- 33.—Tatang dengan kait padi-nia
- 34.—Datang tuan datang-lah niawa
- 35.—Datang dengan baik hati-nia
- 36.—Tatang puan tatang cherana
- 37.—Tatang dengan batang sa-tawer
- 38.—Datang-lah tuan datang-lah niawa
- 39.—Datang dengan ubat penawar
(panggil yang di-gunong)
- 40.—Tatang puan tatang cherana
- 41.—Tatang dengan kait padi-nia
- 42.—Datang-lah tuan datang-lah niawa
- 43.—Datang dengan baik hati-nia
- 44.—Tatang puan tatang cherana
- 45.—Tatang dengan lembah pakienia
- 46.—Datang-lah tuan datang-lah niawa
- 47.—Datang dengan sembah laku-nia
- 48.—Telipok bunga telipai
- 49.—Bunga kantan kembang dahulu
- 50.—Bangan bertipok membuang limbei
- 51.—Anak jantan sehaia begitu (bangkit menari)
- 52.—Mari-lah Inche, mari-lah tuan
- 53.—Jangan leka jangan lalei
- 54.—Turun meniti tali Bayu
- 55.—Jangan leka di-gundek chandek
- 56.—Jangan leka di-amba sahya
- 57.—Mari-lah kuda Lengkong pulau (rimau blang merah)
- 58.—Mari-lah kuda nibong bangus

59.—Marilah menjilat mana manya yang sakit (rimau hitam)

60.—Sa'ekor nama-nia Lang jengkat

61.—Sa'ekor nama-nia Raja Jin Peria.

Which I would attempt to translate as follows:—

- 1.—Of no ordinary beauty
- 2.—Is the ship of Penglima Laut,
- 3.—The ship that is plated with gold,
- 4.—Inlaid with vermilion and ivory
- 5.—The ship that is known as the Yellow Ship,
- 6.—Whose stays are quilted with silver,
- 7.—Whose mast is named "Raja Mendelu"
- 8.—Whose rudder is named "The Hanging Bees' Nest."
- 9.—Whose stern and prow are called "The Struggling
Pythons,"
- 10.—Whose oars are named "The Centipede's Feet."
- 11.—Twice seven are her oarsmen in number.
- 12.—Her pennant flaps against the deck-house.
- 13.—Her streamers disport in the breeze.
- 14.—And her flags are waving gaily.
- 15.—O Master of the Helm, turn thou her rudder.
- 16.—Master of the anchor, heave up her anchor.
- 17.—Master of the foretop, shake out her sails.
- 18.—Oarsmen, press to the oars.
- 19.—Our ship's foot rests upon the heart of the seas.
- 20.—What point has she reached in her whirling course?
- 21.—She is whirled towards the sea where the Pauh
Janggi grows.
- 22.—She sports with the waves; she sports with the
breakers.
- 23.—She sports with the breakers, and darts along the
ripples.
- 24.—Yield not to dalliance, yield not to sloth.
- 25.—Speed is the better,' Penglima Lenggang Laut
- 26.—Linger not in bight, water-course, or reach
- 27.—Descend, and find your dwelling place.
- 28.—Bearing the betel-box, bearing the betel-dish,
- 29.—Comes the seer at early dawn.
- 30.—Come hither my lord, come hither my life;
- 31.—To call your lord to hasten hither,
- 32.—Bearing the betel-box, bearing the betel-dish,

- 33.—Bearing them too whilst catching at the padi.
- 34.—Come my lord, come my life,
- 35.—Hasten hither with kind intent,
- 36.—Bearing the betel-box, bearing the betel-dish,
- 37.—Bearing too a stem of the "Satawar."
- 38.—Come hither my lord, come hither my life;
- 39.—Hasten hither with curing drugs;
- 40.—Bearing the betel-box, bearing the betel-dish;
- 41.—Bearing them too whilst catching at the padi.
- 42.—Come hither my lord, come hither my life;
- 43.—Hasten hither with kind intent;
- 44.—Bearing the betel-box, bearing the betel-dish,
- 45.—Bearing too,
- 46.—Come hither my lord, come hither my life.
- 47.—Come hither with reverent demeanour.
- 48.—Lotus, Flower of the Lotus.
- 49.—The Kantan flower is the first to bloom.
- 50.—Arise and clap hands, arise and make passes,
- 51.—As only a man can do, (rises and dances).
- 52.—Come hither, good sir, come hither my life.
- 53.—Yield not to dalliance, yield not to sloth,
- 54.—Descend darting along the cords of the wind;
- 55.—Linger not for love of mistress or courtesan;
- 56.—Linger not for slave or chattel.
- 57.—Come hither my steed Lengkong Pulau
- 58.—Whose name forsooth is Raja Jin Peria
- 59.—Come hither my steed Nibong Hangus
- 60.—Whose name is Lang Jengkat,
- 61.—Come ye and lick for me whatever is diseased.

Notes.—4. read *ber-sadalinggam gadang*, lit. red-lead and ivory

5. *Kuning*: the Lanchang, which is the vessel used in expulsion of evil spirits by sending them adrift in a boat, is, or should be, always painted the yellow colour sacred to Malay Rajas.

8. *Lebah bergantung*; "the pendulous bees' nest." This is a form of decoration usually confined to the *pro*w of the *Penjajap*: compare

"Penjajap pagar tenggalong
 Lebah bergantung di-haluan-nya
 Alang-kah ajab muda sakampong
 Dagang ter-buang di-dalam-nia." *Pant. Sel.*

9. *Dandan*; a sort of out-rigged grating with ornamental sides carried out over the water sometimes at the bow, sometimes at the stern of some

And now the ceremony being fairly commenced, the Pawang scatters incense on the embers, and bathes or rather "shampoos" himself in the cloud of incense which volumes up from the newly replenished censer, and hangs in a dense grey cloud over his head. He then inhales the incense through his nostrils and announces in the accents of a strange tongue which I after-

Malay vessels, and in some cases, as in the present, at both. The timbers of the sides of this structure have a long gradual upward curve from the centre of the ship's bulwarks.

12. *Ula-Ula*: do not, as one might be tempted to do at first sight, read *ular-ular*. The words are no doubt radically connected, but are quite distinct, there being no "r" in *ula-ula*, which word, I believe, has not yet been given in dictionaries.

17. *Juak*: lit. to hold out at arms' length by stretching out the arms: hence to spread, to shake out the sails.

19. *Pusat tasek*: lit. the navel of the waters, is of course the spot which is so often referred to in Malay literature, the centre of the seas conceived as a vast whirlpool from the centre of which springs the magic tree called *Puah Janggi*, on whose summit sits according to some accounts, the bird (the *geruda*) which may be identified with the roc of fable.

21. *Janggi* is the Malay corruption of Zanggi, Ethiopian or "Black," a word which appears in such compounds as *Zanzibar*, lit. the country of the Blacks.

Paui literally means mango, but according to Yule "Paui janggi" the Black or African mango, is the name of the "coco-de-mer" (double-cocoanut) the produce of the *Lodoicea Sechellarum*, which grows only in the Seychelles, but whose fruit is cast up generally on the Maldive islands, but also occasionally on Ceylon and S. India, the coasts of Zanzibar, Sumatra and others of the Malay islands. Great virtues as medicine and antidote were supposed to reside in these fruits, and extravagant prices were paid for them. The old belief was that the fruit was produced on a palm growing below the sea, whose fronds, according to Malay seamen were sometimes seen in quiet bights on the Sumatran coast especially in the Lampong Bay.

26. *Jinjagan* is the temporary dwelling place or residence of the spirit invoked, i. e. the Pawang's body.

30. *Memanggil tuan*, an easier way of translating this would be to take *memanggil* as elliptical for *orang memanggil* i. e. "they call you, my lord, to hasten hither."

32. I can make nothing of "*dengan kait padi-nya*" unless the phrase is taken as a metathesis of "*dengan di-kait (nya) padi-nya*"=whilst catching at the padi. This *di* is often omitted, but even then the precise significance of the phrase is not apparent.

44. I can make nothing of *lembah paku-nya*.

47. *Telipai*: evidently a play upon *telipok*, the lotus.

56. *Leungkong pulau* is the royal striped tiger.

58. *Nibong Hangus*, a coal-black leopard.

RECORDS OF MALAY MAGIC.

wards learnt was the spirit language (*Bhasa Hantu*) that he was "going to lie down" (which he accordingly did, lying down on his back and drawing his sarong over his head, till the latter was completely shrouded from sight): the invocation meanwhile continuing we sat for some minutes in the rapt silence of expectation, till at length with a suddenness, which in itself was startling, the moment of "possession" arrived, and the Pawang with a violent kick rolled flat over on to his face. A brief interval ensued, and a second but less violently demonstrative spasm was followed by a dry and ghostly cough and a moment later the Pawang with head still shrouded, suddenly sat bolt upright facing the solitary figure of the tambourine player. After a brief suspense, he fronted round to the three jars and removed the caladium leaves which served as lids. He then took a taper and having kindled it at a lamp which was standing just behind the jars, planted it firmly on the rim of the first jar (counting from the right) which he had previously prepared by spilling upon it a little wax from the flaring taper. Similar tapers were planted on the rims of the second and third jars respectively, and after an interval he partook of betel leaf, which was formally presented to him by one of the women present, and which he ate in a leisurely fashion crooning all the while to himself. This refreshment concluded, the Pawang took from his girdle one of a couple of charm-stones (*batu penawar*) which he carried with him, and proceeded to rub them over the patient's neck and shoulders.

Having completed this part of his task, he again faced about with the suddenness that characterized all his proceedings and put on a new white jacket, and a head cloth, both of which had been placed ready for his use; then from its scabbard, and girding up his sarong at the waist, he drew a richly wrought knife, proceeded to hold it over the censer and then returned it to its scabbard. He next took three silver 20 cent pieces (called *batu buyong* or jar-stones) and after charming them dropped one into each of the three jars in turn. Having done so took a long inspection of each, shading his eyes with his hand from the light of the burning tapers. He now charmed several handfuls of rice, viz., parched rice, washed rice, and rice coloured with saffron respectively, and after a further inspection declared with a strange squeaky voice in the spirit language that the coins were lying

exactly under their respective tapers; that it was an ominous portent, and that his son (meaning the sick man) was very dangerously ill but that with the spirit's aid there was yet some slight chance of recovery. Next scattering the rice round all the jars, he broke off several flower stalks from the fragrant spike of a blossom of the areca palm and the odorous champaka, and inserting these improvised nosegays in each jar, laid at full length behind the jars a piece of white cloth (five hasta in length) which he had just perfumed with smoke from the censer.

The more stirring part of the ceremony was now to come. Drawing his knife the Pawang plunged its point into each of the three nosegays just described, and then seizing a fresh and unopened sheath of areca palm blossom, rubbed it all over with Bugis oil and extracting the blossom spike perfumed it with incense and laid it gently across the the patient's breast. Working himself up to a state of intense but repressed excitement, and with the most determined gestures, he now proceeded to stroke the patient with the blossom-spike downwards to the feet, on reaching which he dashed the end of the spike on the floor and shook it out with great vehemence, the undeveloped flower-buds falling like rain. Turning the patient over on to his face he now once more stroked him down to the feet and finally having beaten out the blossom on the floor he returned exhausted to his seat and lay down once more upon his face, covered himself as completely with his sarong as before. A long interval of waiting now ensued, until, after several premonitory convulsions of the body, the tiger spirit took possession of the Pawang. Starting up—this time on hands and feet—and with a low, but thrilling growl, he began scratching furiously with his nails at the mat on which he had been lying and then set greedily to work to lick up several handfuls of rice (*gundom*, corn, as it is called in the spirit language) which was scattered on the floor in front of him, and all the while he growled and leapt from spot to spot at brief intervals. But a yet more remarkable portion of the ceremony was to follow. The Pawang leaning over the patient's all but naked body slowly but unflinchingly *licked it down from head to foot with his tongue exactly as a tigress might lick down her cub*; a performance of so revolting and powerfully nauseous a character that it is difficult to conceive that any living human being could persist in it with-

out some considerable degree of mental exaltation which renders him at least to some extent unconscious of his actions.

This truly remarkable performance being over the Pawang returned to a sitting posture (though still with covered head) and let blood from his arm with the point of the kris so that it fell over the prostrate form of the patient.

[I may add that after the conclusion of the ceremony and after his return to consciousness, the Pawang suffered severely from nausea.] He now rose to his feet and engaged in an imaginary but fierce combat with the spirit whom he had been called to exorcise, performing the necessary evolutions first with the kris and then with the spike of areca blossom. Then once more he began to stroke the sick man down with the blossom spike from head to foot, and beat the ground where he was standing with the end of the spike at the conclusion of the operation.

He now sat down, again crooning to himself, and partook of betel leaf: then facing round to the patient and muttering over him, he shampooed him all over with his hands and turning round to the jars again once more transfixed the spikes of blossom in the jars, in which the spirit was now supposed to be lurking, with the point of his kris. Finally he drew his head-cloth over his head so as to cover his face and sat rocking himself from time to time over the patient's body: then crooning, suddenly he clapped his hands and removed the head-cloth, stroked down the patient and flicked him with the corners of it, and lying down again at full length enveloped in his sarong in the course of about ten minutes, with numerous convulsive twitchings, he returned to consciousness, and sat up, and the mony was entirely at an end.

The following words of the spirit language were subsequently gathered from the Pawang.

<i>English</i>	<i>Malay</i>	<i>Spirit language</i>	<i>Remarks.</i>
bird	burong	timbangan	
betel leaf	sirih	merak b'layang	
candle	lilin	talong	
child	anak	demit	N. Z. tamaita
daylight	siang	sinar	
dead	mati	mêrat	

dwelling place	tempat tinggal; jinjanjan : rumah	sandaran	applied to the Pawang's body in particular
eye	mata	bintang	
fowl	ayam	mendong	
ill	sakit	rayu	
life	nyawa	kělēbu	
night	malam	silam	
rice	bras	gandum (corn) or jerba	
sleep	tidor	merapat bintang	
thunder	guruh	loda	
tobacco	tumbakau	ranting berjela	
water	ayer	jamjam	
water jar	buyong	lobok (e. g. pitis lobok ; batunia)	
wind	angin	bayu	
wood	kayu	jetun (jeitun)	

The following charm was afterwards recited to me by the Pawang, as the charm he used to *menjamipi* the jars.

It runs as follows:—

- 1.—Uā-ulā sakēlūlā
- 2.—Pinang gumba dalam labu
- 3.—Kita berampat bersudara
- 4.—Berlima dengan aku
- 5.—Kena di-laut mambay di-laut
- 6.—Kena di-darat mambay di-tras
- 7.—Asal angin pulang ka-angin
- 8.—Asal Hanah pulang ka-tanah
- 9.—Datang di-rimba raia
- 10.—Pulang ka-rimba raia
- 11.—Datang di-rimba sakampong
- 12.—Pulang ka-rimba sakampong
- 13.—Datang di-bukit, pulang ka-bukit
- 14.—Datang di-gaung guntong, pulang ka-gaung guntong
- 15.—Datang di-karuntong pesok, pulang ka-karuntong pesok
- 16.—Datang di-mata ayer, pulang ka-mata ayer

- 17.—Datang di-padang ta' berumput, pulang ka-padang ta' berumput
 18.—Bukan-nya aku yang punya tawar
 19.—Malim karimon yang punya tawar
 20.—Tawar Allah, tawar Mohamad
 21.—Tawar Beginda rasul-Allah.

An alternative charm, also given me by the Pawang, ran as follows:—

Bismilla haraman narahim,
 Nenek, Petala Guru
 Yam diam di bukit bukan Gunung Berembun,
 Bukit Tambin anak, bukit Tambin Ijok
 Minta tolong si Anu sakit
 Bukan-nya aku yang punya tawar
 Toh Malim Karimun yang punya tawar
 Tawar Allah, tawar Mohamad
 Tawar beginda rasulallah.

1.—*Ula-ula* (not *ular-ular*) explained here as the panji-panji k'ramat ; streamers at tomb of a saint ; compare the Lagu Pemanggil above. *Sakelula* is explained as the mast of these steamers (*tiang panji-panji*).

2.—*Pinang gumba* ; explained as *Pinang Bali*, which is a talisman against the *Hantu Pemburu* (wild Huntsman) ; *dalam labu* means in the body (of the spirits).

3.—*Bersudara* ; explained by Pawang as (1) *Pah si Kemang*, i. e. the *Hantu Pemburu* (wild Huntsman) himself. (2).—*Mak si Kemang*, his wife ; (3) *Kemang ampai*, his eldest son ; and (4) *Tambin Ijok*, his youngest son.

Crocodile charms.

A fowl is killed and split open, a cross stick of *nibong* (which is intended to stick in the Crocodile's throat, and to which is attached a rattan line of great length, is inserted, and the whole bound up again and laid upon a pair of trestles which are inserted in a small floating platform moored to a stake by the bank. During this process the following charm is addressed to si Jambu Rakai, the tutelary genius of Crocodiles.

Hei si Jambu Rakai, sambut pekiriman
 Putri Rundok di gunung Ledang (Mt. Ophir)

Ambachang masak sabiji bulat,*
 Penyikat tujuh penyikat
 Pengarang tujuh pengarang,
 Di-orak di-kumbang jangan (= to undo)
 Lulor lalu di-telan
 Kalau tidak 'kau sambut
 Dua hari, jangan katiga,
 Mati mampek, mati mawai(= mati boukang)
 Mati tersadai pengkalan tambang (= teodampar)
 Kalau 'kau sambut
 Dua hari jangan katiga
 Kadarat 'kau dapat makan,
 Kalaut 'kau dapat minum,

Then holding the rattan line referred to, repeat the following
 Relumpoh (charm to disable an opponent):

Aku tahu asal-kau jadi
 Tanah liat asal-kau jadi
 Tulang buku tebu asal-kau jadi †
 Darah-kau gula, dada-kau upih,
 Gigi-kau tunjang berembang
 Ridip-kau chuchan atap.

Here blow upon the end of the line, and draw it thrice backwards; and thrice knock it against the bows of your boat.

While you are planting the stake, to which the floating platform is moored, the following charm should be repeated:—

Asalam aleikum Nabi Allah Tap, yang memagang bumi.

Nabi khalir yang memengang ayer

Nabi setia yang memagang langit

Nabi Elias yang memagang kayu,

Nabi Nor yang tanam kayu,

Aku 'nak buat tumpat meletakkan pekiriman kepada hulu-balang di-rantau (= buaia).

* An.bachang, etc. This refers to the fowl, which should be tied seven times lengthways, and seven times across, and which the crocodile is bidden to swallow whole (lulor, etc.).

† This of course (and the following lines) refer to the story that the first crocodile was a lifeless plaything of Fatimah, the daughter of the prophet, who made its bones of sugarcane joints, its flesh of clay, its blood of cane juice, its belly of areca nut sheath, its teeth of the sharp pointed shoots of the berembang, and the ridge of its back from the eaves of thatch.

Assalam aleikum mambang tali harus yang dudok di tali harus

Assalam aleikum Jin Itam, yang dudok permata'an telok
Assalam aleikum Jin Puteh, yang dudok di-ujung tanjong,
Janganlah engkau ber-kachau-kachau.

The next day, and until the bait is taken, the Pawang goes to look at the fowl. The very next morning, perhaps, he finds it gone, and at low tide he makes search up and down the river until he sees the end of the long rattan line sticking up somewhere among the mangrove roots. This he hauls in, hand over hand, until the crocodile which swallowed the fowl appears on the scene, when he dispatches the brute as best he may. If the crocodile, we are told, shows a disposition to fight the repetition of the following charm will be found efficacious.

Pasu jantan, pasu renchana
Tutop pasu, penolak pasu,
Kau mementang kapada aku, terjantang mata-kau,
Jantung kau sudah 'ku gantung
Hati-kau sudah 'ku rantei
Si Pulut namanya usar,
Berdreilah daun salasih,
Aku tutop hati yang besar
Aku gantung lidah yang fasik
Jantung-kau sudah ku gantung
Hati-kau sudah ku rantei
Rantei Allah, rantei Mohamad
Rantei Baginda Rasulullah.

Lanchang charms.

The most complete, and at the same time most beautiful, description of the Lanchang that is known to me is the one in the invocation addressed to the Tiger spirit already given. A briefer Lanchang charm runs as follows :—

Hei Datoh ka-sang jambu agai,*
Trimakan ini menganter-kan katelok
Si (Anu) yang membrikan
Serkong † (Si Rekong) namanya telok
Serking (? Si Reking) namanya tanjong
Si Abas anak tokong pulau

Minta laksanakan pesembahan ini kamambang tali harus.

* This title is evidently corrupt: but is evidently the same as the title of the crocodile spirit—"Jambu Rakai."

† It is explained that Serkong is the father—(Spirit), Ser-king the mother, and Abas the child.

Water-Spirit Charms.

The following is a first rate specimen of a general invocation of the *Hantu Laut*.

Hei loh mambang Putih, loh mambang hitam
 Yang diam di-bulan dan matahari
 Melempahkan sekelian 'alam asal-nia pawang,
 Menyampeikan sekelian hajat-ku,
 Melakukan segala kahandak-ku,
 Assalam aleikum! Hei Sahabat-ku Mambang Tali Harus,
 Yang berulang ka-pusat tasek, Pauh Janggi,
 Sampei-kan-lah pesan-ku ini kepada Datoh Si Rimpun 'alam
 Aku minta tolong p'lehera-kan kawan-kawan-ku.
 Hei, sekelian sahabat-ku yang di-laut;
 Hei, Sedang Saleh, Sedang Bayu,
 Sedang mumin, Sedang Embang
 Sedang Biku, Mambang Segara,
 Mambang Singgasana, Mambang Dewata
 Mambang Laksana (sic; ? Laksamana), mambang Sina Mata,
 Mambang Dewati, mambang Dewani,
 Mambang tali harus.
 Imam An Jalil nama-nya Imam di-laut
 Bujang Ransang nama-nya hulubalang di-laut
 'Nek Rendak nama-nya yang diam di-bawah,
 'Nek Joring nama-nya yang diam di-telok
 'Nek Jeboh nama-nya yang diam di-tanjong
 Datoh Batin 'Alam nama-nya yang Datoh di-laut
 Bujang Sri Ladang nama-nya yang diam di-awan-awan,
 Melaikat Chitar Ali nama-nya, yang memegang Puting
 Bliong
 Melaikat Sabur Ali nama-nya yang memegang angin,
 Melaikat Sri Ali nama-nya yang memegang ayer laut
 Melaikat Putar Ali nama-nya yang memegang Plangi
 Ia-italah adanya; ia Nabi, ia Wali Allah,

Tertegak panji-panji Mohamad geda-geda Allah
Aku minta kramat Pawang
Berkat kramat Datoh mengkudum Putih
Berkat kramat daulat Sultan Askandar Sahadanya.

The Wave Offering.

The Pawang sat down facing the south with his back to the patient, the dishes containing the offerings of cooked and uncooked viands in front of him, and the tray which was to hold the offerings suspended in the centre of the room about 4 feet from the floor, and just in front of his head. Then he lighted a taper and removing a caladium leaf from the mouth of a jar containing "holy" water (ayer sumbahyang) gazed into the jar and then extinguished the taper. He then held his hands in the attitude of prayer first over the censer, and then over the "holy" water and taking the censer in both hands, made three circles with it round about the jar, and then setting it down again, stirred the water thrice with a small knife which he kept in the water whilst muttering the charm. He now charmed the betel-stand in the same way, and then the first dish of cooked food, pushing the latter aside and covering it with a dish cover when he had finished charming it.

Next he was offered two pieces of yellow cloth (yellow being the royal colour in Selangor) five hasta in length in all, together with a small vessel containing "Bugis" oil, with which he anointed the palms of both hands before handling the cloth. He now proceeded to wave the cloth in the smoke of the censer, one end being grasped in the right hand, and the remainder passed round the right wrist, and over and under the right arm, and the loose end trailing across his lap. Having repeated a charm, the Pawang, now breathed upon the end of the cloth in order to charm it; then ran the whole of the cloth through his hands and fumigated it with the incense; then laying it aside, he took an egg from a tray which was held out to him and deposited the egg in the exact centre of a large bowl filled with parched rice. Once more putting aside the jar of "holy" water he let the tray down about a foot and a half by means of its cord, and allowed an assistant to affix to the tray a fringe or frilling made of strips

of cocoanut leaves called "centipede-legs" (*jari lipan*). The Pawang who was standing close by then helped to arrange three banana leaves as a lining inside the tray: after which he made three circles round the tray with the censer and then set the latter down exactly in the centre underneath the tray, then he once more anointed his hands, and passed them completely over both tray and fringe. A short pause ensued, and the Pawang took the longer piece of yellow cloth and wrapped it, like a royal robe, round the shoulders of the patient, who was sitting up inside his mosquito curtain. This done he returned to his former occupations, and standing up and facing the north with the bowl of parched rice (already referred to) (which he has first however scooped up with his hands and passed through his fingers) poured the contents of the bowl slowly into the tray and then planted the egg (already referred to) in the very centre of the layer of parched rice in the tray. This done he took a bunch of bananas which was offered him by one of those present, and cutting them off one by one laid them in a dish, only to re-empty it a moment later, and deposit the bananas one by one in the tray.

He now returned to the patient and kneeling down in front of him, and holding his hands over the smoking censer, muttered an invocation, and then wrapping the shorter piece of the yellow cloth round his own head, slowly but steadily pushed the patient (still in a sitting posture and wrapped in the yellow robe) forwards until he was seated exactly underneath the centre of the tray facing the east, with the long fringe drooping about him on every side like a curtain and hiding his face almost entirely from the spectators (with the exception of his feet which were stretched out at full length in front of him.)

The censer voluming upwards its silver-grey smoke was at the same time lifted and the Pawang having made three more circles with it round the patient, finally set it down at his feet. The loading of the tray now recommenced, the Pawang facing the south deposited the first instalment of *cooked* offerings (consisting of five portions made up from various parts of a fowl) one in each corner of the tray and one in the middle; then after washing his hands, he added five portions of parched rice, washed rice and rice of various colours, viz., green, red, blue, black, and saffron (so as to make seven kinds of rice

in all); then five portions made up from the remainder of the fowl already mentioned (*raw* however, this time,) and then (after a further washing of the hands) five more portions of cakes.

Finally (after a last washing) he tied to each of the four cords which are attached to the four corners of the tray a series of small ornamental rice receptacles manufactured from woven strips of cocoanut fronds, these receptacles depending from the strings to which they were tied in much the same manner as the presents from our own Christmas Tree. There were twenty-eight of these receptacles fourteen of a square shape, which are called *Katupat* and fourteen of a long shape called *lepat*, each set of fourteen comprising seven sorts of cooked and seven sorts of uncooked food. But food is by no means the only sort of creature comforts provided for the spirits; four small buckets manufactured from strips of banana leaves and skewered at the ends with bamboo pins, were filled and deposited in each corner, with sugar cane-juice, whilst a similar receptacle in the centre was filled with the blood of the fowl.

The necessity of lighting the spirits to their food is not overlooked, and five waxen tapers were charmed and lighted and planted one in each corner and one in the centre of the tray.

Finally five "chews" of betel-leaf, and five cigarettes (these latter rolled in short strips of banana leaf, charmed and lighted at a lamp) and five stones (these should have been dollar-pieces but the Pawang accepted 50 cent-pieces on account of the comparative poverty of the patient) were added to the contents of the tray, which was thus at last complete. Every thing being ready, the Pawang walked thrice round the tray (the patient remaining seated underneath it) bearing the censer and having thrice more handed the censer round it from his right to his left hand, and standing with his face to the East, (looking in the same direction as the patient) grasped with both hands the cords of the tray at the point where they converged, and thrice muttering to himself gave a violent tug downwards at the end of each repetition.

When this was over, he took off the yellow cloth which as formerly observed, was bound round his head, and fastened it round the point already mentioned where the strings con-

verged, and then grasping this cloth "waved" the offering by swinging the tray slowly to and fro over the patient's head.

He now lowered the tray and detaching it from the cord by which it was suspended waved it seven times, and held it in front of the patient, who spits into it.

Nothing now remained for him to do but to sally forth, carrying the tray with its lighted tapers into the blackness of the night, and gaining the shelter of the nearest jungle, to suspend the tray from a tree which had been selected for the purpose during the day (in the present case the tree was a specimen of the *Peter belalang*). The ceremony was now at an end, and a white ant which settled upon some of the offerings was hailed as a sign that the spirits had accepted the offering.

I may add that the ceremony commenced at about 8 p.m. and lasted a full hour and a half, and that fourteen people were present, seven males and seven females, which was the exact number prescribed by the Pawang.

The following were the charms used by this Pawang

- (1). *Menjapai ayer*, the water charm, which ran as follows:—

Assalam Aleikum sekalian Jin Islam
 Aleikum Selam ka-depan
 Menyahut sekalian Malaikat
 Minta' piara anak chuchu Adam
 Nabi Khailir yang memegang ayer ini
 Jalan yang kabaikan
 Yang mengubahkan Mohamad * ini
 Mengilangkan penyakit dalam badan si Anu
 Dengan berkat laillah hailallah, etc

- (2). When filling the tray he repeats the following words:—

Ta' siku tita'
 Indai siku dindai
 Aku tahu asal kau jadi
 Deripada kepala ribut yang besar

* This of course is the name given by the Pawang to himself. So if the Pawang is a woman she calls herself Fatimah, (doubtless after the daughter of the prophet).

Jauh-lah angkau, niah-lah angkau
 Bukannya do'a sabarang do'a
 Do'a Baginda Ali
 Ayer ta' meleleh jadi meleleh
 Ranting patah menjadi ta' patah
 Dengan berkat etc †

- (3). The charm for the three kinds of rice was as follows:—

Bismilah harahman narahim
 Kidu-kidu rambang
 Rambang siang rambang malam,
 Mata bagei bintang timor
 Tulang bagei tulang bumbong
 Sarang 'lang tanah ipoh
 Tanah ipoh tada bisa,
 Masok tawar keluar-lah bisa!
 Tawar Allah, etc.
 Bukannya aku yang punya tawar
 Do'a Baginda ali yang punya tawar.

- (4). Note on *tepong tawar*:—

The use of the *tepong tawar* is not as might be supposed merely emblematic of purification; it is used for augury; the point being that if it runs down it forebodes disaster, as it is then emblematic of tears, whereas if it spreads like a blot, equally in all directions, it augurs good luck. It may be sprinkled anywhere, on house pillars at building, on the tajok of a malay prahu and on fishing stakes, *puchi kalong*; in the case of a human being it is sprinkled on the forehead and the backs of both hands.

It appears that the composition of the spoon or rather brush (with which it is sprinkled), differs according to the ceremony which has to be performed. Thus for a wedding it would be composed as follows:—

- 1.—Daun sapenoh
- 2.—Daun sapanggil
- 3.—Sambau dara

† Note. I can make nothing whatever of the first two lines, which are evidently not Malay: the pawang however gave me the sense of them as "*arang kechil biar jauh orang besar dekat kamar*". *Ranting* is used figuratively for *wet sinew* or *muscle* of the patient). *Ayer* is most likely similarly used for his blood.

4.—Selaguri

5.—Pulut

Bound up with a strip of *terap* bark.

And again for the padi ceremony it would be:—

1.—Daun sapenoh

2.—Daun sapanggil

3.—Pulut-pulut

4.—Lenjuang merah

5.—Selaguri

6.—Gandarusa

7.—Sambau dara

Bound up with *ribu-ribu*, and *terap*

And for the ceremony at a fishing station:—

1.—Daun sapenoh

2.—Daun lenjuang merah

3.—Gandarusa

4.—Daun satawar

5.—Daun sadingin

6.—Daun bakau

Bound up with *ribu-ribu*.

The *duan sapenoh* is a broad round leaf which is to enwrap the rest. It is described as *'alamat orang menanti*.

Sambau dara is a fairly common grass and goes in the middle of the bunch. It is said to be "*alamat menetapkan semangat*" *Selaguri* is described as a *poko' asal*, as is *pulut pulut*; and so is used as a reminder "*peringatan asal*." *Lenjuang merah* is an *'alamat kubor*, (and so no doubt also intended as a *peringatan*); but it has further use, as it scares away evil spirits, for which purpose it is sometimes planted at the four corners of the house. *Gandarusa* is also used to keep the powers of darkness at bay; for which reason people who have to go out when the rain is falling and sun shining at one and the same time (a period when the spirits who cause sickness are considered to be especially prevalent), put a sprig of it in their belts.

The following are specimens of charms recited in connection with *tepong tawar*.

(a) *Tepong tawar, tepong jati,*

Katija dengan tepong kadangsa,

Jika bulih kakandak hati,
 Jangan sakit jangan mati,
 Jangan chachat, jangan binasa

(b) Another one runs as follows :—

Tepong tawar tepong jati,
 Katiga dengan tepong kadangsa,
 Naik-lah mas ber-kati-kati
 Naik-lah orang beribu laksa.

(c) And a third as follows .—

Tepong tawar, tepong jati
 Tepong tawar sa-mula jadi,
 Barang-ku chinta aku perulih
 Barang-ku pinta semuanya dapat.

(d) And a fourth :—

Tepong tawar tepong jati
 Kerapak tumbuh dibatu
 Allah menawar Mohamad berjampi,
 Gunung runtoh ka-riha aku
 Bukannya aku yang punya tepong tawar
 Toh Sheikh Putih gigi yang punya tawar
 Bukan-nya aku yang punya tawar
 Datoh La'aibau yang punya tawar
 Bukannya aku yang punya tepong tawar
 Datoh Betala Guru yang punya tepong tawar
 Kabul Allah, etc.

Sacrifice at Fishing Stakes.

Menyemak or Mencherak Kelong.

Early in January, 1897, I witnessed this ceremony at Ayer Itam in the District of Kuala Langat, Selangor. The officiating Pawang was an old Malay, named Bilal Ummat, who had long been the possessor of fishing-stakes in the same neighbourhood and had been accustomed to perform the ceremony annually for very many years past. I and my little party arrived in the course of the morning and were conducted by the Bilal to the building in which he and his men resided during the fishing season. Here we found, as we had expected, a feast in

course of preparation, but what most drew the attention were three large sacrificial trays, which had been prepared for the reception of the destined offerings by being lined with fresh banana leaves, but which were otherwise absolutely empty, the offerings themselves being displayed on a raised platform in front of them. Shortly after our arrival the ceremony of filling these trays commenced. First, the Pawang took a large bowl of parched rice and poured it into each tray until there was a layer of the rice about an inch deep in each tray. Then he took rice stained with saffron and deposited about a hand-ful of it in the centre and four corners of each tray and then made exactly similar deposits of washed rice; next he deposited in the same way small portions of the sweet potato; the yam and the tapioca plant, banana and *sirih* (there being two sets of these five portions, a set of five cooked and another of five uncooked offerings) and finally one cigarette to each portion. Next the head of a black goat (without blemish and without spot) which had been killed that morning before our arrival was deposited in the centre of the middle tray, and at the same time two of the feet were deposited in each of the side trays. To each portion were now added parts of the liver, lights, tripe and and other "purtenances" of the victim, together with seven *katupats* and seven *lepats* (each including a set of seven cooked and seven uncooked), five of the seven being suspended from the four strings which starting from each corner of the tray united in a point about a foot and a half above it and the other two in each case being deposited in the tray below. Five receptacles, made of banana leaves skewered with bamboo pins were now filled with arrack and deposited in each tray: the only exception being that the receptacle deposited in the centre of the central tray was filled with which the blood of the goat had been killed. A taper was now added to each portion, lighted, and the trays were complete.

Every thing being now ready, Bilal Umma carrying a lighted censer, walked thrice round the three trays towards the left; then, the five tapers of the left-hand tray having been lighted and two of his men having been told off to carry the tray slung on a pole, we set off in a small procession along the sandy beach, and coming to a halt from fifty to sixty yards further on, saw the Bilal suspend the tray from the branch of a mangrove

tree. The tray having been suspended he faced the land and breaking off and throwing down a mangrove branch, gave utterance to three land cooees, which, as he afterwards informed me, were intended to apprise the Land spirits (*orang darat*) of the offerings which awaited their acceptance. Returning to the house he improvised a sort of rude paint brush by tying up with the creeper called *ribuu-ribu* (the female not the male variety) leaves of the following plants or trees (1) *dawn sapenoh* (2) *lenjuang* (also called *janjuang* or *senjuang* which has been identified with St. John) *merah* (3) *gandarusa* (4) *satawar* (5) *sulingin* (6) (7) *mangrove* (*bakau*).

Not long after this we started for the Stakes, taking with us the remaining trays, the first of which was suspended by the Bilal from a high wooden tripod which had been erected for the purpose upon the sandbank, and the last, which contained the goat, was taken on to the Stakes. Before we reached our destination, however, the Bilal had disposed of a large quantity of offerings of all sorts which he had brought with him in a basket, now scattered upon the face of the waters. The following is as accurate a list of the things so distributed as I was able to make.

- (1).—A portion of parched rice
- (2).—Sweet potatoes
- (3).—Two bananas boiled
- (4).—Two lepats
- (5).—Three boiled bananas
- (6).—Two katupats
- (7).—Three yams
- (8).—A portion of parched rice
- (9).—Three short sticks of tapioca
- (10).—Three sweet potatoes
- (11).—Four sweet potatoes
- (12).—A portion of raw liver
- (13).—A portion of cooked meat
- (14).—Four sweet potatoes
- (15).—Three boiled bananas
- (16).—Three katupats
- (17).—Three green bananas
- (18).—Six katupats (in 2 sets of 3)
- (19).—Six green bananas (ditto)
- (20).—Three sweet potatoes

- (21).—Three yams
- (22).—Six lepat
- (23).—Two lepats
- (24).—Five katupat
- (25).—Two yams
- (26).—Two sweet potatoes
- (27).—One boiled banana
- (28).—Three handfuls of white pulut rice
- (26).—Three handfuls of parched rice.

On reaching the stakes, the tray was suspended from the left "tide-brace" at the end of the stakes fronting the sea, and the Pawang sat down just below looking towards it. He then proceeded to scatter saffron rice and cigarettes all about the left and right "tide-braces" close to the two central uprights (*Kayu puchi*) in the front of the stakes and then emptied out the remainder of the contents of the vessel containing parched rice just inside the head of the stakes. He next recited a charm, whilst stirring the bowl of magic flour (*tepong tawar*) with the leaf-brush already described, and when this was over daubed the heads first of the left and then of the right "tide-braces" and the heads of two uprights next to them (*biang puchi*), after which he handed the brush to two of his following who completed the work in turn by daubing the heads of all the remaining uprights in the seaward compartment of the stakes including the heads of the gate posts, and then daubing the entire gear of the boat, starting from the left side of the bows and working down to the stern and then returning and working down again on the right, after which they returned to the stakes and washed the rice bowl underneath the place where the Pawang sat and finally fastened up the brush to the left hand *Kayu puchi*.

Kelong Charms.

Here is a set of Kelong ceremonies, as described by a Pawang. Take bras bertih, bras basoh, and bras kuniet and scatter them in three handfuls on the water towards evening.

"Inilah bras sagengam bunyi

Tanda kita bersudara!"

Then return to the house, and on retiring to rest repeat the

names of the water-spirits seven times. If you are fortunate, one will appear in a dream. And in the morning do likewise until seven days are past; and then erect the first stake.

And while planting the first stake (*turus tua*) scatter the rice as aforesaid and call upon the spirits as follows:—

Hei sudara-ku, Uri, tembuni, bali tentoban angkau 'yang tua
 Aku minta tengo tempat aku 'nak chachah blat
 Ampang aku ta'tahu, tegar s'apa aku ta'tahu,
 Hang yang tahu

Inilah bras sagemgam bunyi, d. s. b.

When the last stake is planted, stand at the seaward end and say.

Hei sudara aku, Uri, tembuni, bali tentoban
 Angkau yang tua, aku yang muda
 Kampong-lah sekalian permainan angkau
 Bawa kamari kepada tempat ini yang aku membuat
 Inilah bras, d. s. b.

Here is another kelong charm; to be recited whilst holding the *turus tua*, but before thrusting it home:—

Pawang kisa, pawang berima
 Silang Juna Raja di-laut
 Ai durai Sibiti (? Si Biti) nama Mak-kau
 Si Tanjong nama Bapah-kau
 'Kau yang memegang ujung tanjong
 'Kau yang memegang seklian tepi pantei
 'Kau yang memegang beting alang
 Mak-kau buboh di puchi tua
 Bupah-kau di pemingkul blah barat
 Anak-kau di-buboh di-ujung penajor
 Ai mambang segara, 'kau dua beradek,
 Bertiga kita bersudara,
 Kalau ia kita bersudara,

'Kau tolong bantu, aku [here thrust the stake into the ground]

Kaki-ku berpijak di-dulang kasa (? Dulangkasa)
 Puchi-ku tersandar di-tiang arash;
 Allah mengulor, Mahamad menyambut,
 Anam depa kiri, anam depa kanan,
 'Kau yang tiga beranak, 'kau tolong piara-kau

Kabul-Allah d. s. b.

Berkat do'a Pawang tua-ku

Berkat Datoh Kemalul Hakim*

Pantang Kelong.

The following are the chief taboos imposed on the anak kelong.

1. Never bathe without a cloth. Never rub one foot against the other (*gosok satu kaki dengan lain*).
2. To preserve sexual continence for seven days,
3. Sarongs, umbrellas, shoes, and head-cloths must never be used on the kelong.

Petua Kelong.

If the response of the water spirits to the prayers of their suppliants is favourable, the first pole (*turus tua*) will enter the ground readily as if pulled from below.

Bhasa Pantang.

There is nothing remarkable about this Bhasa pantang.

ikan, fish = sampah or daun kayu

ular, = akar hidup

buaya, = batang (kayu)

bunohan (kelong) = kurong, of which there are several varieties e. g. kurong muka, kurong kelangking, kurong tengah and kurong laut.

The ceremony is called menjamah or mencherak kelong.

The following is a "jermal" charm.

Assalam aleikum Pawang tua, P. pertama,

Allah Musa kalam Allah,

Sedang Bima, Sedang Buana,

Sedang Tuara Raja Laut

Mari-lah kita bersama-sama

Berchachak tiang jermal ini.

And the following is used in fishing with a line ;

A chew of betel (*sirih sakapor*) having been previously

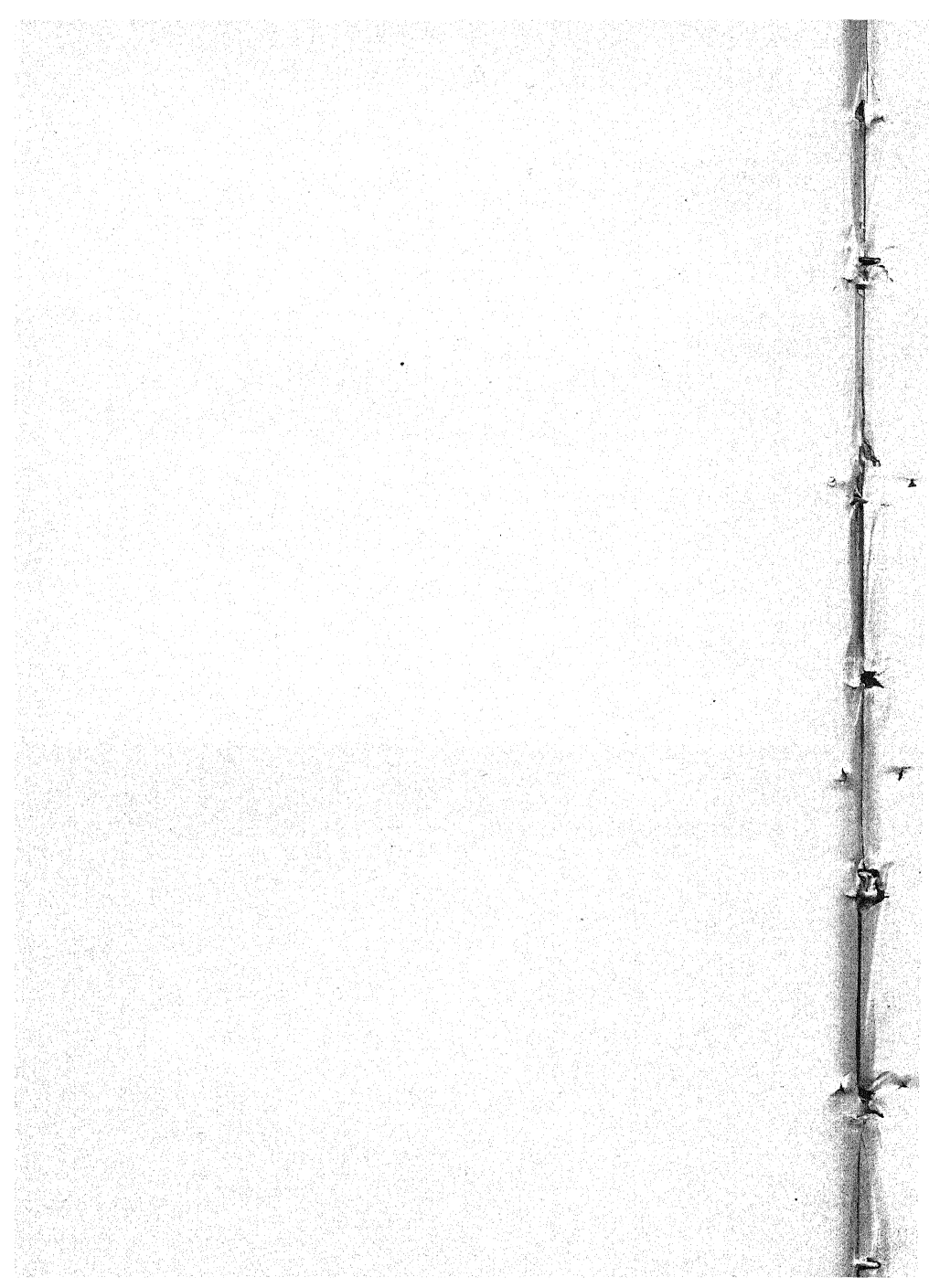
* i. e. Lokman-ul Hakim.

acrested on the water the Pawang says:—

Hei mambang Tali harus
Jangan 'kau imbang-imbang kail-ku ini
Kalau kail-ku di-kiri, angkau di-kanan,
Kalau kail-ku di-kanan angkau di-kiri
Kalau 'kau hampiri kail-ku ini.
'Kau kasumpah-i dengan Allah Ta'ala

A more common one, however, is a jingle addressed apparently to the fish themselves,

Sambut tali perambut
Biar putus jangan rabut
Kalau rabut mata 'kau chabut
Ayer pasang bawa' ka'-ensang,
Ayer surat bawa 'ka-'prut.



FOLK-LORE AND THE MENANGKABAU CODE IN THE NEGRI SEMBILAN.

BY A. HALE, DISTRICT OFFICER, TAMPIN.

The Negri Sembilan, unlike the other Protected States of the Malay Peninsula, has not yet quite got away from the traditions which prevailed amongst the Aboriginal tribes; these traditions were partly adopted and somewhat modified by the colonists from other States of the Peninsula and from Sumatra; who, as the Resident, the Hon. Martin Lister, has pointed out in a paper communicated to the Society in 1887, "fell in with the Aboriginal views, and observed their rights to all waste lands, and their power in each State" but at the same time "brought their tribal laws with them."

It is well known that the primitive Malays of Sumatra practised exogamy, and—like all other exogametic races inter-tribal marriage was one of the most heavily punished offences.

When I went to the District of Kinta, Perak, in 1884, and was engaged in settling native Malay claims to mining lands, it puzzled me at first to understand the term "*Waris Kinta*," which was often quoted by native mine owners, and when I was transferred to an appointment in the Negri Sembilan, I remember that the late Sir Frederick Weld told me that one of the chief reasons why he had selected me, was, because there were few men in the service who could distinguish between a *Waris* and a *Lembaga*. I am afraid I looked confused, and I know that as soon as I got back to my Hotel, I looked in my "Swettenham" and found that the word *Lembaga* meant somebody who had something to do in the affairs of the State. I had not lived long in Tampin, and mixed in Rembow and Gemencheh affairs before the distinction was made quite clear to me.

In 1890 Mr. Lister communicated a further paper to the Society, enlarging on the subject, shewing how the Sakais were merged in the Bidwandas, and how the constitution was established on Menangkabau lines.

My purpose in the present instance is to try and trace through the Folk-lore of the country, the why and wherefore of certain customs, which, always stronger than written laws, have made the country what it is, a very favourite resting place for Malays, because of the conservation of such customs; in doing this, I shall endeavour to explain, as far as I am able, a few old fashioned sayings, which are even now less quoted than they used to be a few years ago.

Tengku Sayid Abdollah bin Sayid Saban, the Assistant Magistrate of Tampin, has greatly assisted me in the work, by explaining what seemed to me obscure in some of the sayings: the words and diction used being in many instances more or less obsolete, and also likely to bear a double meaning.

I have romanised each saying and made a very free translation; in the latter, so far as I know how, giving what the native Malay understands to be meant; this seemed preferable to a more literal rendering as that would not so easily convey the meaning.

The sayings are more or less arranged in progressive sequence, as they seemed to suit the case as it occurred in the Negri Sembilan; first inhabited by Sakais, then gradually colonized by Malays, who, as they increased, amalgamated their own customs with those of the Aborigines, and ultimately brought their Settlement to the dignity of a State, with a Raja chief, whose principal duty was to administer the Mohammadan laws, but with due regard to the Ancient Customs, many of which are very opposite to what is understood by the Law of the Prophet.

I have used the collective name Sakai here, as the Malays commonly do, to express all the different sections of the Aboriginal tribes, whether true Sakais, Jakuns, Mantras, Semangs or any others.

The State of Rembow is particularly interesting at the present time, being in a transitory stage as to customary laws. The people are of course professed Mohammadans, but they are at the same time ashamed to abandon the old fashioned customs of the "*Ada Perpatih*." The incongruity of this was pointed

out to them by the late Sultan of Johor, when for a short time Rembow came under his influence, about eighteen years ago; from what I have heard he most likely laughed at their customs, and advised them that the only way for professed Mohammadans was to follow the "*Adat Tomonggong*," in other words the law of the Prophet. Since that time Rembow customs have greatly changed, and in such matters as debt quarrels, a man may act for his wife instead of her own relations, the law inheritance also follows the code of Islam, so that a man's children may inherit his property instead of his wife's relations.

In spite, however, of these decided advances made by the clever Rembow people they are still behind in some of matters; for instance, the law of marriage is still the law exogamy as in force amongst savages; as the people say it is not lawful to marry within one *pérut*, or *sa waris*, that is within the limits of a well defined group of families whose common descent is more or less clear from one ancestress who was probably an immigrant from Sumatra several hundred years ago; this is very different from the Mohamadan law on the subject, where the table of affinity is even less comprehensive than it is under Christian rule.

Another Rembow custom, which I expect is almost peculiar to it as a Mohammadan country, is, that a man may not have more than one wife at the same time, except by special authority of the Penghulu; I cannot find out when this custom arose, nor can I find any special saying connected with it; the people can only remember that it always prevailed in Rembow, in accordance with a vow made by a tribal chief in Menangkabau before he and his people migrated to Rembow. At any rate the idea has taken such strong hold of the people, that although when the late Sultan of Johor came to Rembow, as before stated, he ridiculed the custom as opposed to the teaching of Islamism, the people still hold by what has been handed down to them by their ancestors, and I understand that even to-day there are only three men in Rembow with more than one wife.

1

سدا نكغ يغ بر يوي	*	اير سكتنغ سلوبوق
نمقت اوغكا بردايو	*	سيامغ بر جاواة
باتين يغ امقويان		

Ayer sa'gantang sa'lobok,
 Sa'dangkang yang ber-bunyi'
 Siamang ber-jawat-jawat,
 Tompat ungka ber-dayu-dayu ;
 Batin yang ampunya-nya.

From every pool a gallon of water,
 The frogs that croak ;
 The gibbons that travel from hill to hill
 And the places of their noisy councils,
 All these belong to the Sakai chief.

The Sakai who first enunciated the theory contained in this description of his rights must have been far advanced in the imaginative power so well displayed in the story of Sri Rama, told by Mir Hasan and published by Mr. Maxwell in the Journal of the Society : or perhaps it was a Malay who made it up with the intention of putting on record that after all the Sakaies could only claim a little water in the recesses of the jungle where unclean beasts dwell.

The Sakaies of today seem to wish for very little else, and all efforts to civilize them are unsuccessful ; they are the least harmful of all savage races and are bound to retire before civilization, even if only the civilization of Malays, luckily there is still plenty of room for them in the forests of the Peninsula.

2

* ترومبا كلوا

سلسيله كهوتن

Sal-silah ka-hutan,
Tromba ka-loak.

The Genealogies belong to the Sakais
But the written account of them to the Malays.

This is a very curious expression, Sal-silah is distinctly Arabic, and one is forced to imagine that Malays taught by Arab traders in the olden times invented the saying by way of flattering the Sakais.

The tradition is that the "Undang yang empat" i. e. the four principal Lawgivers or Penghulus of the Negri Sembilan, are descendants of a Malay chief who settled on the Moar river and married one or more Sakai princesses, and by that means came into the possession of a good slice of the Peninsula, including the present Negri Sembilan, Sungei Ujong, Klang, parts of Pahang, Nanning, Moar, and Jelebu. The Penghulus of Johol and Ulu Moar are the only two left of the "Undang yang empat" whose jurisdiction still to some extent follows the ancient customs; when new Penghulus of Johol and Ulu Moar are appointed, the Batins or Sakai chiefs have a strong voice in the matter, as they are supposed to be the people who know most about the legitimate descent; reciprocally the Penghulus confirm newly appointed Batins.

3

* بوكيت باكو

كاوخ كوتوغ

* يغامشون

واريس دان قغھولو

Gaung guntong, bukit bakau,
Waris dan Penghulu yang ampunya-nya.

The stream heads and narrow valleys,
The hills and the surrounding plains
Are the property of the chief and people of the Waris
tribe. (i. e. Bidwanda).

The claim here set forth by the first settlers in the original Sakai country embraces the whole country side, to the effectual exclusion of the Sakais, who themselves tacitly acquiesce in it, by gradually retiring to the more remote jungle-covered hills without any protest.

The Waris tribe were the first-comers, followers of a chief, who followed their chief's example and intermarried with the Sakai race; therefore as the land belonged originally to their Sakai wives, the custom is still in force in the Negri Sembilan, that all ancestral land shall be held by the women.

The census taken in 1891 shewed that the Malay population in Rembau was much more dense than in any other of the protected Native States, and that it was the only State in which the native women outnumbered the native men; in Rembau not one per cent of the native customary holdings are registered as the property of men. I believe the same thing obtains in Nanning of Malacca, where the customs are very similar.

The Johol chief, Dato Johol Johan Pahlawan Lela Perkasa Setia Wan, is to this day, although a man, to some degree looked upon as a woman, and in consequence except to pay homage to his suzerain he is not supposed to leave his house for any purpose of administering justice or attending ceremonies. Of the Undang yang empat who first administered the Negri Sembilan, one of them, the youngest, was a woman, who settled in Johol. As a further mark of his feminine attributes he always wears his hair long.

Although the Sakais have given up the land to the Malays, they still, as shown under No. 2, retain the right—or the semblance of it—of appointing the Undang or Penghulu; themselves being in turn confirmed by the Penghulu when appointed as Batins by their people.

4

فوتوس تبوس كفا اونداغ	*	تاكى كا يو باتين جنغ
لشأ برتوكول	*	جنگا بر ايلق
امس بر تاهيل		

Taki Kayu Batin Jenang
 Putus tebus kapada Undang
 Jengka ber-elak
 Lantak per-tukul
 Amas ber-tahil.

The trees are blazed by the Batin and the Senang.
 But the price is paid to the Penghulu.
 The land is measured,
 The boundary posts are planted,
 The gold is weighed out.

It is to be understood that the Batin is the purely Sakai chief, the Undang or Penghulu the purely Malay chief, the Jenang is the Penghulu's officer, appointed by him as his Departmental chief for Sakai affairs; it is his duty to *kra* the Sakais for any important matter, to act as intermediary and conduct all negotiations between the two races. This saying describes the system of the alienation of the land from the Sakais to the Malays of the Waris or Bidwanda tribe; and the subsequent selling of blocks by the Waris to the different tribes. The saying by itself does not very clearly express all that, but in practice it soon becomes evident; the first two lines describing how the land was acquired by the first Malay settlers from the Sakais,—with whom they were very closely connected by marriages between Mohamadan Malay men and Sakai women—I do not suppose the reverse ever occurred, or if it did it was very rare; it has now become merely a legend, as the Malays of the Waris tribe now claim the right to all waste lands, which claim the Sakais tacitly admit. It seems very evident, why, although the land was sold by the Sakais to the Malays, the Malay chief received

payment; he was of high descent on the mother's side and the Sakaies therefore trusted him to look after their interests in the alienation of the lands; although he actually received payment, it was as much for the benefit of the Sakais as of himself.

In the same way, the three lines following describe how in most of the States the different tribes have their allotted portions of the waste lands, within which they should as much as possible arrange holdings for their respective tribes-women; but this has also been a good deal ignored and the tribes' holdings have got mixed up: what has, however, survived of all this is the custom, of the Lembagas of both tribes being present when land is transferred from one tribe or section of a tribe to another, and this custom, which is rigorously insisted upon under the present rule, has proved most useful: no registration of any land dealings being effected unless the custom has been satisfactorily fulfilled and attested by the respective tribal chiefs.

5

سيغكه تانه تر باليق	*	سهلي اكر فوتوس
سهيا يغامفون	*	سبانغ كالوربه

Sa halei akar putus
 Sa bingkah tanah ter-balik
 Sa batang kayu rebah
 Sahya yang ampunya-nya.

A trail of liana was broken,
 A sod was turned over,
 A tree was cut down,
 It was I who made the clearing.

The speaker, who in support of his claim recites this "per-bilangan," or saying, seeks to prove that he was the first to open a certain district; he would probably be a man with some followers, who, for a reason had migrated from the settled lands to find a fresh place and cut out for himself a new clearing in the primeval forest.

The land is God's, the Raja administers it for the benefit of the community; the man who squats on it has only the right to his usufruct, and if he does not make it produce he has no good claim to hold it. In a disputed claim, it is evident that he who can prove himself to be the first who brought the land into cultivation has the best title to it; therefore if he can prove that he felled the first tree of the clearing, cut the first rattan or creeper to tie a fence, and turned the first sod to plant it, his contention is a strong one.

6

نیور یغ ساکا	*	فینغ نن کایوه
نینی مو یغ سہیا یغ قون بوکان	*	جیرہ یغ فنجیغ

Pinang nen gaya
Nior yang saka
Jirat yang panjang
Ninek moyang sahya yang
ter-muka'an (punya buka'an).

The areca and coconut palms are so tall that they are blown about by the winds;

The line of graves is lengthened out:

It was my fore-fathers who planted them all.

This saying is also recited in claiming land in dispute; but in a different sense to that of the last, which is urged in support of a claim to a district, as having been the first settler. In this case the claimant seeks to prove that the holding is ancestral property and bases his claim upon work done and evidence left by his progenitors.

In land disputes I have always found it most useful to prove who planted cocoanut trees, and who were actually buried in the grave-yard which is found at the back of nearly all old holdings.

٧

سليميغ تانه ملايو	*	سيليلية قولو قرچ
برتالي كسيماق	*	براج كجوهور
برتوان كمنغكابو		

Sa lilit Pulan Pricha (Percha.)
 Sa limbong tanah Malayu,
 Ber-raja ka-Johor ;
 Ber-tali ka-Siak ;
 Ber-tuan ka-Menangkabau.

The Malays of all countries acknowledge the Yam Tuan of Parga Ruyong in Menangkabau as their suzerain, but that they have a Raja in Johor and that they are dependent on Siak.

Although the saying infers that all Malays acknowledge the above, it no doubt originated from the Negri Sembilan and refers to that State alone. The "Undang yang empat" or four Penghulus of the original Negri Sembilan, finding that they required a Sultan to administer the Government, especially the religious law ; first sent to Johor, from whence they were passed on to Menangkabau by the way of Siak. The story of the adventures and ultimate success of the embassy has already been told by other writers both Malay and European.

8

كوالا اومبق ميجه	*	هولو اير مرانجيج
ساواه يغ برجنجغ فينغ يغ بر.جيجي	*	راج دان قغهولو يغ امقويان
لمباك يغامقويان		

Hulu ayer merinching, Kwala ombak mēmecha ;
 Raja dan Penghulu yang ampunya-nya.
 Sawah yang berjenjang, pinang yang ber-jijik,
 Lembaga yang ampunya-nya.

From the source where the waters trickle down,
 To the mouth where the waves break,
 The Raja and Penghulu shall govern the land.
 But where the padi fields are laid out,
 And the areca nut palms are planted in rows,
 The Lembaga shall rule his tribe.

The Bidwanda tribe, who glory in their descent from the Sakaies, provide the Penghulu, they are the tribes of the soil, and from them other immigrant tribes may purchase the right to use the land for their sustenance.

In the Negri Sembilan it was the Bidwanda Penghulu and this mixed Malay and Sakai people, who, being converted to Islamism, required a Sultan as the Mohammadan law-giver and sent an Embassy to Menangkabau to procure one. Then the Sultan and the Penghulu together governed the country, the Sultan doing his best to carry out the law of the Prophet—Hukum Sharak—and the Penghulus, whilst acknowledging that law and bowing to it, maintaining the Aboriginal cult by the encouragement of Fetishism, through the Pawangs, and the customs of the tribes—Hukum Adat—who had come to their state, by allowing the Lembagas to act as petty magistrates, and give decisions in accordance; which more often than not, especially on such questions as marriage inheritance, and the settlement of debt disputes, are not at all on the same level as the Mohammadan law.

9

نکري برقههولو *	عالم براج
انق بواه برايوبائ *	سوکو برنوا
برتمقة سمندا *	اوراغ سمندا
قراهو برتميان *	داکغ برنقاتن

Alam ber-Raja, negri ber-Penghulu,
 Suku ber-Tua, Anak-buah ber-Ibu-bapa,
 Orang sa-manda ber-tompat sa-manda,
 Dagang ber-tapatan, prahu ber-tambatan.

States have their Rajas,
 And Provinces their Penghulus,
 Each tribe its Lembaga
 And each family its elder.
 Every married man has his wife's
 Relations to assist him to his rights,
 And strangers go to the chief whose duty
 It is to attend their affairs;
 As also theirs is a place to tie up their prahus.

Thus is defined, in reverse order, the right of Appeal and the Immigration Department.

A well ordered State under the Menangkabau code—Adat Perpateh—should be provided with a properly defined wharf, where there are berths for vessels of different nations. There should be a proper Minister to look after foreigners; he may be called Dato' Dagang, or there may be four office holders, called Dato' Dagang yang ber-empat abbreviated to 'To Ampat.

The Court of first instance for a married man is the family of his wife; he having left his own home and gone to live with his wife, whose mother he accepts in the place of his own; in other words, he is of one mother (Sa-manda) with his wife after he has married. If a man does not obtain satisfaction from his wife's relations, he as, well as all other unmarried people and married women, take their complaints to the elder of their own particular section (perut) of their own tribe, to the Ibu-bapa (literally mother-father) corrupted to Bwapa; from thence the appeal is to the Lembaga (called Tua or old man) of the whole tribe or Suku; the next court is that of the Penghulu or Undang; and the last appeal is to the Raja of the State, called in accordance with old custom Yang-di-per-Tuan, which title has been shortened to Yam-Tuan.

10

اونداغ بر سكتان *

لمباك برسكت

Lembaga ber-sekat,
 Undang ber-ka-lantasan.

The Lembagas jurisdiction is confined to his tribe, (tingkongan.)

But the Undang may carry the case on, i.e. to the Raja or last appeal; or he may hear it in conjunction with the other Penghulus of the State first.

Thus is defined their respective jurisdiction.

A most important detail in the old administration of the Negri Sembilan, and probably of all Malay States, was the higher consideration shewn to the Waris tribe or Bidwandas, than to the other tribes or Sukes; I found evidence of this in Perak ten years ago, "Waris Kinta" and "Waris Bukit Gantang" meant much amongst the natives, although little was left of the Waris supremacy in the administration of the State.

The incidence of the Penal laws weighed much heavier on the tribes or sukes than on the heirs of the soil; and although, as has occurred in some instances, important and energetic persons from other tribes and even Arabs, have succeeded in obtaining Penghuluships, as a heritage for their tribes; it has, I think, invariably been the custom that they should marry a Bidwanda woman.

11

دافاتن تغکل *

چاری باکی

باوا کمالی

Chari, bagi
Dapatan, tingal;
Bawa Kembalik.

Joint earnings shall be divided.
The wife's (ancestral) property shall restored to her tribe.
And the husband's taken back to his.

This is custom which governs the division of the property of married people when a divorce occurs, or at the death of

either party. It is the whole law of Malay entail and marriage settlements in a nut-shell.

When a marriage is arranged, it is the duty of the elders of the two tribes to see that the real and personal estate of both sides to the contract, is carefully enumerated before witnesses; then at the dissolution of the marriage, the elders should arrange that the joint earnings during the married life of the parties are equally divided; that the wife's representatives get back what she brought into the contract and the husband his share, It may be imagined that as no written record is kept, the account becomes somewhat confused and quarrels ensue.

12

* اونغ مبابير

* اوله تمقه سمندا

كوسوة مپلسي كن

فيونغ منريماكن

Kusut menyiliskan,

Utong membiar, pintong menerimakan.

Oleh tompat samanda.

To arrange all quarrels,

Pay all debts and receive what is due,

Is the business of the wife's relations.

The married man, as shewn in this and the next saying, would seem to be rather at a disadvantage; he is merely a man married into the family all his quarrels and debts have to be settled by his wife's relatives, and all debts due to him are collected by them. This seems after all pretty fair under the Menangkabau code, which, in exchange for the actual labour done in the rice fields by the women, exalts them to the position of actual owners of the usufruct of their holdings under the Raja as paramount lord.

13

جک چتردیق تن برونديغ * اوراغ سمندا برتمة سمندا
 جک بودوه دسوروه دي اراه * نيغكي بانيه تمقة برلندوغ
 ريمون داون تمقة برناوغ

Orang sa manda ber-tompat sa-manda :
 Iika cherdek teman be-eunding.
 Iika bodok di suroh dia arah ;
 Tinggi baneh tompat ber-lindong,
 Rimbun down tompat ber-na'ung.

The married man shall be subservient to his mother-in-law :
 If he is clever I will try to cajole him,
 If he is stupid I will see that he works ;
 Like the buttresses of a big tree he shall shelter me.
 Like the thick foliage he shall shade me.

One can imagine the satisfaction a Malay mother derives from thinking over this saying, and reciting it to her cronies and her daughter when she has made up her mind to receive a son-in-law into her family ; be he sharp or slow, clever or stupid, either way the cannot be a loser. Her daughter's house will be built behind her own ; if the man is clever he will get enough money to build the house by easy means ; if he is stupid she will so bully him that the poor man will be glad to labour with his hands at her bidding ; it would seem to the anxious mother that she and her daughter cannot but be gainers by the contract ; perhaps they forget for the time that there is another side to the question, namely that they may have to pay his gambling debts.

14

داراه ستيتيق دايڠ سراجي * برتالي كفا باف

Darah Sa-titik, daging sa-rachik Ber-tali Kapada bapa.

For a drop of blood, and morsel of flesh, one is still indebted to one's father.

This is equal to saying, that, although the women are the most important members of the community as holders of the entailed property, one is still indebted to one's father for mere existence; the axiom is a little plea for the mere man, after all the tendency that has been shewn by the Adat Perpatih to glorify the woman by making her the nominal owner of the soil.

It is not nowever surprising that the woman should have a large share of importance in the tribe, as every body who has read or heard related the old tradition of "Dato' Per-pateh pin-nag sa-batang" will understand. Perhaps after all it was not the heroism displayed by a particular woman under trying circumstances, that decided the ancient chief to fix the land of entail in the female him of descent; so much as it was the difficulty in determining in lawless times the paternity of any given child, the maternity would be easier to decide.

15

هبلغ داراه * كني داراه

Hilang darah, ganti darah.

Blood for blood.

This on the face of it, is evidently the old Mosaic law—"An eye for an eye, a tooth for a tooth"; but primitive Malays were not so wasteful of blood and life as to exact capital punishment except in very flagrant cases.

The expression is explained by numbers 16 and 17 following.

16

بونوه بالس *

چنچ فمفس

Chinchang pēmpas, bunoh balas.

For a wound the price of it in blood,

For a murder a life.

The blood to be spilt in compensation for a wound inflicted, might be that of a fowl, a goat or a buffalo, according to the more or less serious nature of it; also according to the means of the culprit and the power of the offended party to exact payment; in any case the animal or some part of it would go to provide a feast of reconciliation.

The life to be paid for a murder rarely meant amongst Malays that the murderer was necessarily executed; it was more often the adoption by the family of the murdered person of a member of the murderer's family, or it was a slave passed over by them in compensation for the loss incurred. As I have already pointed out the compensation to the Waris or Bidwanda tribe was heavier than that paid for the death of a member of what may be termed a tribe of immigrants. When I first came to Rembau some very old debts were sued for in my Court, in the hopes that the white man would be strong enough to exact payment where the native chief had failed; on investigation some of these proved to be judgements inflicted for assaults and even murder or man slaughter.

In Rembau for the death of a Bidwanda, or Waris the life penalty was exacted; but for the death of a tribesman the penalty was a buffalo, 50 gantongs of rice and "wang dua bhara" (i. e. \$28-40): the money to be divided amongst the relatives of the murdered man, and the buffalo and rice to provide a feast to reconcile the tribes of the murderer and his victim.

17

انق دفتکیل ماکن * انق بواه دسوروغکن بالس

Anak di-panggil makan, Anak-buah di sorongkan balas.

The son is called to the feast, But the nephew pays the debt.

This explains more fully how the debt of a life for a life is paid.

The Menangkabau code as understood here provides for succession first in the tribe and next in the family ; it would seem absurd to a primitive people ;—Amongst whom sexual relations were not properly governed by even the laxly carried out Mohamadan laws of marriage and divorce,—that property, which amongst all savage races is more valuable than life, should descend from father to son, when no man could with certainty claim an individual as his off-spring ; it was, evident that the landed property should be held by the women who, being proud of the ownerships, would not hesitate to expend labour on it : it therefore comes about that when a man of one tribe marries a woman of another, he becomes a sort of lodger in his wife's house, her family and her tribe ; the children that his wife may bear to him are not so much his children as the children of his wife's tribe ; they way inherit, as explained under No. 11., whatever he and his wife earned together during their married life ; but his wife's tribe have too strong a claim on them, to allow them to be taken from the tribe in payment for a crime committed by their father, who is an outsider ; if he murders a man he must find a relation of his own blood and tribe to pay the debt ; and as when he dies his nephew will inherit his personal estate and any office or title which he may hold in the tribe, it seemed proper that his nephew should pay his blood debt

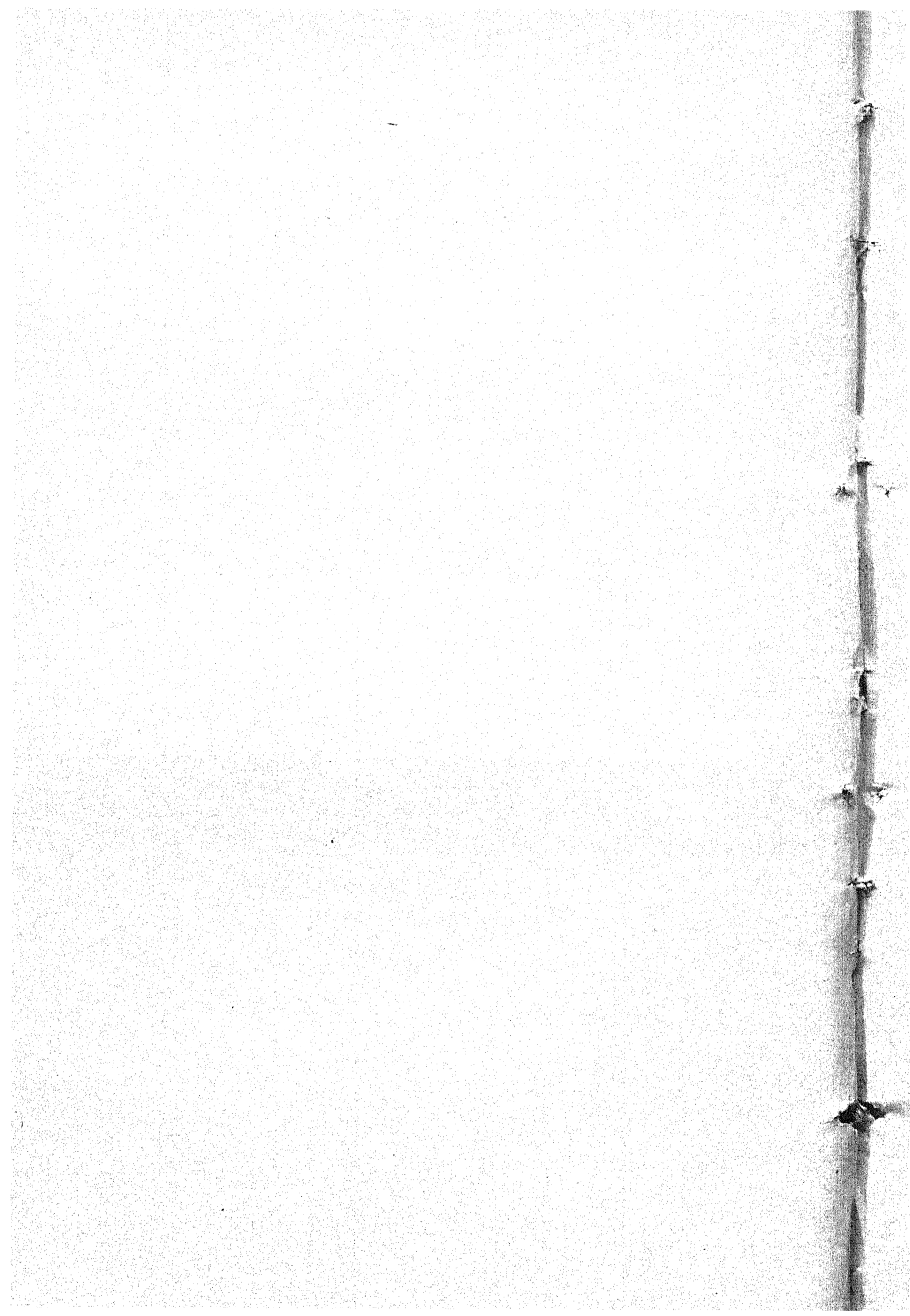
18

تالي قغیكة درفدا لمباک * کرس فیالغ درفدا اونداغ
فداغ فرمنچوغ درفدا کعادیلن

Tali pengikat deripada lembaga,
Kris penyalang deripada undang,
Pedang permanchong deripada ka'adilan.

The Lembaga shall bind the culprit,
The Penghulu shall kris him,
The Sultan only may behead him.

It is the duty of the tribal chief—after he has done every thing he can to protect his tribesman from the consequences of his guilt,—to bring him before the tribunal, and if the death sentence is passed, to bind him; although in Sarawak and other Malay countries I understand that when a man is krissed he is not bound. The Undang is a less powerful person than the Sultan, therefore if he passes a death sentence the execution is carried out with the kris most carefully, in order that not a drop of blood may be spilt on the ground, which would be against the popular traditions. The Sultan on the other hand is not subject to these niceties and therefore is empowered to behead with the sword.



The Game of Chap-Ji-Ki.

Introduction.

A few words on the peculiar form of gambling propensity called the game of Chap-Ji-Ki, or the Chap-Ji-Ki, before it passes away out of men's mind and becomes one of the dead ghosts of a forgotten past, may not be out of place or devoid of interest even to the general public. The game owed its success and long immunity from punishment to the originality and organising powers of its promoters. It broke up in 1896 when the Government began to hustle and harry the gamblers in real earnest. The Chinese ladies of Singapore found then they could not give their little private card parties in safety yet few women gambled more fiercely or played for higher stakes than these Chinese whilst the fever lasted. Any one who has read of the universal high playing amongst English ladies at Vaux Hall in the days of the restoration of Charles II. will have some faint idea of how passionately absorbed the Chinese women of Singapore were in this new form of gambling. In the hope that a wider knowledge of this game may be generally useful and of special service to others, this little sketch is drawn up.

Gambling is perhaps the commonest form of amusement known to the Chinese. Its speculative character, its prospects of loss or profit, appeal irresistibly to his genius. Out-door sports have little attraction for him. A mild kick at the flying shuttle cock, a languid dallying with a struggling kite is quite enough for him; when heavy physical exertion is indulged in, be sure there is some utilitarian object in view—a prize in the gymnastic ring or perhaps honours in the military school. From the Chinese point of view, as with us, gambling (whether it be in the form of cards, dominoes, fan-tan, or dice) is *per se* no vice. It is only the abuse and misuse of gambling that, to a Chinese mind, constitutes an offence. One's length of days here, is to his mind, but a long game where the cards are always changing. Gambling seems to clear his mind and brace his nerves. It is training ground to him for the real gamble of

life. In these sunny Settlements in the Straits of Malacca serious gambling seems to come and go by fits and starts—to break in waves from time to time over the surface of Chinese life, carrying trouble and distress with it amongst many peaceful families.

Singapore has been lately visited by one of these periodical gambling epidemics.

Since 1893 there has grown up amongst some of the China-born and amongst all the Straits-born Hokkien and Teo-Chin well-to-do and middle class families in Singapore, a new form of gambling commonly called the Chap ji-ki lottery. In a word, this lottery is won by guessing rightly one out of twelve cards selected from a pack of ordinary Chinese playing cards.

This new form of lottery has within the space of the last twelve months become immensely popular amongst Chinese ladies in Singapore, owing to the popularity of the game and the passion for gambling it excites; the losses that have been incurred have done great harm to and caused much distress and trouble amongst the families of the Chinese resident in Singapore.

If steps had not been taken by Government to deal with the evil, this new Chinese lottery might have become as harmful to the private life of the Strait-born Chinese as the old Hoe-He or Wha-Way lotteries that flourished unchecked in the Straits Settlements some fifteen years ago.

As there seems to be some confusion of ideas abroad as to how the game of Chap-ji-ki played, I propose to explain briefly the manner in which the game of Chap-ji-ki lottery is conducted.

The game of Chap-ji-ki itself and the Chap-ji-ki lottery now carried on are different. The Cantonese and Hok-kien way of playing the ordinary Chap-ji-ki game varies a little but is roughly as follows.

The Chap-ji-ki game as played in China.

On a board about six feet long by four feet broad, the names of six Chinese chessmen are carved (the same six figures are found on all common Chinese playing cards, just as the figures King, Queen, &c., on English playing cards are derived from the figures used in chess).

These six figures are called :—

- | | | | |
|-------------|-----------|-----------|-------------|
| (1). Kun | King, | (2). Su | Chancellor. |
| (3). Chhiun | Elephant, | (4). Ku | Chariot. |
| (5). Be | Horse | (6). Phau | Bart. |

These six figures are all called "red" cards. There are exactly six more similar figures of the same kind called "black" cards, i. e., there are six red cards and six black cards alike, or 12 cards in all.

The expression Chap-ji-ki means the twelve cards, chap-ji being twelve and the word ki merely a Chinese numerical classifier for the term card.

The playing board mentioned above is placed before the manager (po-koan) of the game. He is provided with twelve wooden chips like cards, cut out of wood, and stamped with the figure of the twelve cards used in the game. These little wooden tallies are kept in a small red bag by the manager's side.

When the manager selects one of these wooden chips (or as we should say) a card for the public to stake on, he takes the selected card out of the red bag and puts it in a little wooden box, and places the box by his side on the table.

The players then sit round the table at the board and stake their money on one of the twelve cards cut out or stamped on the board, placing their stakes on the card or cards they select. In some cases the players are further provided with twelve cards corresponding to and similar to the figures of the twelve cards carved on the board. Players in this case put their stakes on the twelve cards dealt out as well as on the twelve card figures on the board.

When everything is ready, the manager of the lottery takes the card he has decided to open out of the little wooden box, and declares it to be the winning card. If a player has staked on this card, he gets ten times the value of his stake, the remainder of the money staked on cards different from that one selected and declared to be the winning card by the manager, all goes as profit to the manager of the game. In the long run the manager is sure to make a fortune out of the lottery. Such, roughly, is the game of Chap-ji-ki. as it is now played in China.

Chap-ji-ki in the Straits.

In Singapore up till 1894 it was also played in this way by both males and females. During the last eighteen months or so, however, the form of the game has been much altered by Chinese ladies, by whom the game is now almost exclusively played.

It must be borne in mind that the principal changes introduced by Chinese ladies into this game, have been made solely with a view to prevent detection and render it difficult for the police to secure convictions in the Law Courts. The lottery is now managed chiefly by women. The chief changes introduced are as follows:—

The Chap-ji-ki board is entirely dispensed with. Instead of the public being invited to go to a room where a board and other apparatus necessary for the game is furnished, the manager (usually a woman) engaged a large number of collectors (phoe-kha) of stakes (toan) the collectors went round the country and town and touted in all the private family houses to which they could gain admittance, and induced women, children, and servants to stake on some particular card. Asiatic ladies of the upper classes have much spare time on their hands and they are always fascinated by the excitement of gambling. When this excitement degenerates into a vice, diamond jewelry and clothing are freely staked or pawned to get funds to stake with. Collectors find little difficulty in getting support from the public. The staking public runs no risk except that of losing their stakes if the police raids the lottery. As soon, therefore, as the new form of Chap-ji-ki lottery caught on in Singapore, the managers of the chief Kongsi made piles of money whilst the gambling fever lasted.

The collectors or agents receive the money staked from private houses or from friends of theirs whom they allow to do a kind of sub-commission work for them, and wrap it up in packets (hong). On these packets they place symbolic marks to represent the value of the stakes. I give an illustration of the commonest form used:—

Thus the value of a dollar is represented by a cross inside a circle; ten dollars by a circle with a transverse bar; one cent by —; ten cents by ○.

These signs are combined or doubled to represent higher values.

There are many other systems of keeping accounts.

Similarly there were many devices adopted to avoid being detected with Chap-ji-ki cards on the person. In some cases, written symbols, strings of beads, in other cases common Chi-ki cards, numerals, a certain number of coppers and dollars, and fancy hieroglyphics would be used. These dodges were adopted to avoid the risk of being arrested in possession of Chap-ji-ki cards. I have drawn up a chart of the various symbols used most commonly in place of the actual Chap-ji-ki. The stake (money or notes) was always put up together with this symbol (whatever form it took) used in place of the Chap-ji-ki cards and carried by the collector to the lottery.

Nothing is ever stated clearly on the writing paper they carry with them. Sometimes the card selected and the money staked on it is represented by some hieroglyphics agreed on between the collectors and their clients written on a small piece of Chinese white paper, sometimes buttons, sometimes beads are used—sometimes the number of spots in a particular kind of handkerchief affected by Straits ladies are made up into a signal code. Very rarely now, if ever, are the Chap-ji-ki cards themselves used. Occasionally twelve particular cards are selected from the Straits China-born Malay cards, called Chi-ki cards, and these particular twelve cards are then used to represent the twelve Chap-ji-ki cards.

When the collectors have got in all their stakes, they all assemble at a certain place, at a certain time. This place is always fixed beforehand by the manager; and each collector finds her own way there by herself by a different way. Half an hour after, or so, the manager appears, and the whole party lock the front door for safety; then they either go upstairs or into a back room on the ground floor and open the lottery.

The lottery is managed in the following way. Each collector (who has already brought her money, i. e., the stakes of all her clients) with her and her memorandum (whatever symbolical from it may take) as to which card is staked on, comes forward to a table at which the manager sits and places her hong or packet (i. e., the money staked and the memorandum as to which it is staked on) on the table, when everything has been put on the

table, the manager by word of mouth announces the name of the card she has selected and declares it to be the winning card for the occasion. The hongts are then opened and the cards (or the symbols standing for them), compared: the winning packets are put in one heap and the losing packets in another. Ten dollars are paid to winners in return for every dollar staked. Each collector settles with the manager in turn; \$1 being paid by the staker to the collector for every ten dollars won. Before the police began to hustle and drive these private lottery card parties, the manager or her husband used to carry the "Bann" to the place fixed on for declaring the lottery. The money in notes and silver would be done up neatly in paper and put in a small tiffin basket, ladies' satchel, or needlework box ready for use. After several prosecutions, however, this practice was given up, and the managers took to paying all the winnings they could with the money actually brought to the meeting as stakes and settled any balance due afterwards, with the collectors' in their husbands' shops. Finally the company breaks up and goes home one by one, so as not to attract notice. Special rickshaw coolies and gharry wallahs were engaged by the collectors to take them about. The manager usually employed a private carriage.

The lotteries were usually opened once or twice a day, once at about mid-day, and once at 8.30 p.m., or 9.30 p.m.,

In some of the lotteries, the amount of each stake was limited to \$25 or \$50, in other that would be staked was unlimited.

The manager has always one or two partners amongst the collectors. On each occasion a lottery is held these partners are told beforehand where the next place of meeting will be; the other collectors then go next day to the residence of the ladies in partnership with the manager and find out where they are all to assemble for the day's gambling. Sometimes when the police are particularly active the manager will not even tell the partners where the lottery is to be opened. She merely tells the collectors to meet at one of her partner's houses. In such cases the manager later on will go to the place where all the collectors have slowly assembled, and call in on the way and tell them to follow in small groups to such and such a place. The manager then leads the way to the place selected. One

day the manager will go to Tangong Pagar, the next day to Serangoon, and the day after to Teluk Ayer Street. The lottery is never opened in any place more than once at a time. In fact these places change every day.

The places selected are chiefly houses with some means of escape through a back door into back streets or by drying lofts on the roofs into adjoining houses. The occupiers of the houses lent for the purpose of holding these lotteries usually received from \$5 to \$10 as a fee for lending this accommodation. Further, the male lottery managers managed to keep themselves well informed of what the police were doing by paying gambling informers to protect them. The greatest care, too, was taken to avoid being raided by the police after going out into the streets.

The managers and collectors had assistants regularly employed to act as spies and follow behind them, and give the alarm one or two streets ahead if they saw a suspicious looking gharry or rickshaw following, for, of course, if the collectors were arrested in the streets, all the cards and packets with the stakes were found on their persons.

It is wonderful how long this Chap-ji-ki lottery was carried on with complete immunity. It was excellently organised, and reflects credit on the skill of its promoters. The executive part of the lottery was left almost entirely to Chinese women. A few Chinamen kept in the back ground and controlled their operations.

The distinguishing feature between this Chap-ji-ki lottery and all other forms of gambling of this kind that have hitherto prevailed in our midst is that it was a close one. It was only open to one section of the public, i. e., to woman. It was also confined practically to the Hok-kien and Teo-Chin Straits-born Chinese women.

The women who supported this lottery, too, were mostly the families of the Chinese trading classes of position and standing here. The staking amongst the female members of the very many wealthiest Chinese families here was very large, and in several cases was attended with unpleasant results. It was very difficult to get evidence against the promoters of this lottery. Only collectors were allowed to be present at the opening of the lottery; no one except trustworthy and tried women were accepted as collectors by the manager.

The post of a collector is naturally one of considerable trust and confidence, for the collectors have to pay the winnings to their clients and if they did not do this honestly or if they combined with the manager to cheat the stakers the lottery would have been impossible. But the collectors were well paid, they received at least a commission of ten per cent from the stakers on all money won by them, and in the rare event of getting no commission on any particular occasion, the manager had to make a present of \$5 or so to the collectors in proportion to the amount of stakes she had collected, to pay for her transport and other expenses.

The occupation of a collector, therefore, was much coveted, as it was a steady source of income. I am afraid, too, that there can be no doubt that some of the collectors did occasionally make a book with the manager and let the manager know what card would be best to declare and then shared the profits.

During the last 24 months there have been three large Chap-ji-ki lotteries in Singapore. The game was first started in Johore before it was introduced here.

Roughly speaking the daily total amount won at these three chief lotteries now was about from \$300 to \$500 or more, and the daily total profit of the managers was large. In some of the lotteries there is no limit to the amount that can be staked. Others are limited.

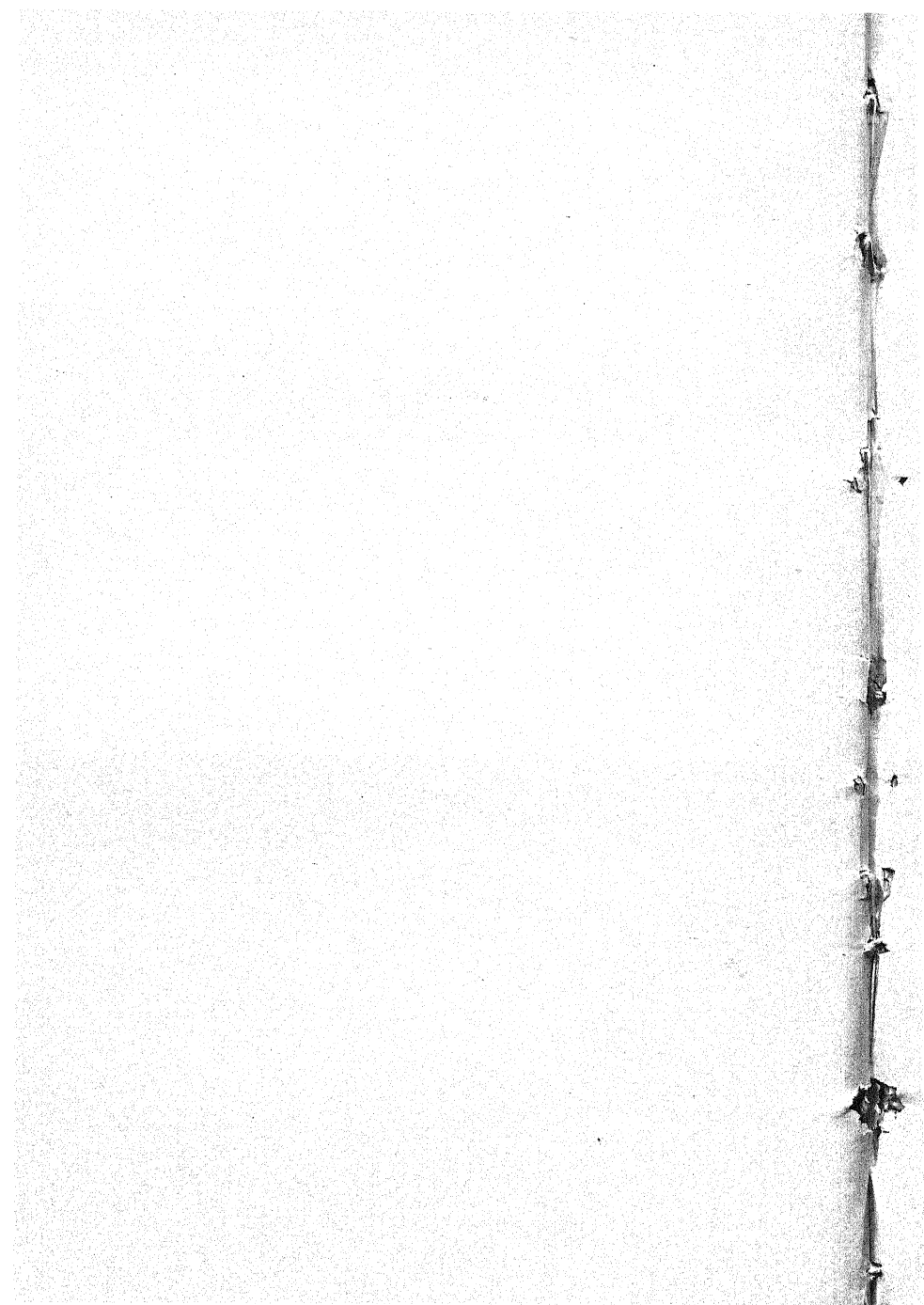
The solvency of these Chap-ji-ki lotteries was well secured, and commanded the confidence of the female staking public. The husband of the manager may have had sufficient funds to inspire confidence. If he was not a capitalist, two or three ladies of position and property would let it be publicly known that they would be responsible for-so and-so's lottery; and in return for the security thus furnished, these ladies would be taken into partnership by the manager and receive a share of the profits of the particular syndicate they guaranteed. After the Chap-ji-ki lotteries in chief were established and it was seen that big profits were being made, several ingenious spirits opened what they called Chap-ji-ki sub-agencies or branch firms. That is to say, the promoters made arrangements with one of the original chap-ji-ki syndicates by which they would be allowed to declare as their winning card whatever winning card the syndicate declared on any particular day. Some of these Chap-ji-

ki sub-agencies did nearly as much business as the principal lotteries. The Chap-ji-ki sub-agencies were opened in all the chief districts in the town.

Unlike the principal or original Chap-ji-ki, the sub-agency, was open to the general public, and both male and female collectors were employed to collect stakes. After the manager of a sub-agency had got together a small staff of collectors he fixed an some house (usually a private one) which he kept open at all times as a Chap-ji-ki office. The house got known to the public and a number of women would go to the house in person and stake.

When the lottery was to be opened, the sub-manager would state that whatever winning card is declared to-day by so-and-so (one of the principal chap-ji-ki managers) that will be the winning card by which his own lottery will be decided. Directly the principal named had declared his winning card for the day, a messenger would be sent to the sub-agency to state what it was, and the sub-manager then announced it to the party of stakers who had already assembled in the meeting house. Very few precautions were taken in these sub-agencies and they were therefore easier to arrest. The amount staked, however, in the sub-agencies did not amount to more than a hundred dollars or so a day.

G. T. Hare.



Birds in the Botanic Gardens, Singapore.

It is a common remark of residents in Singapore that they never see any birds here except the one popularly called the black and white robin (*Copsychus saularis*). This however must be taken as due to want of observation, for birds here are very abundant and varied. It is true that they are not on the whole as conspicuous as they would be were the country not so thickly wooded, so that they can, and do, conceal themselves very effectually. One may traverse a jungle the whole day and hardly see or hear a bird, though a careful and quiet observer by remaining patiently on the watch in a suitable spot may make the acquaintance of a number of very charming and interesting ones. As in the case of the mammals, the early morning and late evening is the best time to watch the birds. Living in the Botanic Gardens with its patches of shrubbery, woods and lakes, I get an opportunity of seeing them when all is quiet, and as many rare and beautiful ones have from time to time visited the gardens, I think a few notes on their habits may not be uninteresting to bird-lovers. The Raptorial birds are frequent visitors, and of these the large grey and white sea-eagle (*Haliastur leucogaster*) is one of the most conspicuous, often passing over or resting in the trees on its return from a day's fishing in the harbour. For many years one nested in the garden jungle and the young ones could often be seen moving about the garden when all was quiet. The nest, a huge mass of sticks, was placed in the upper branches of a big tree and quite inaccessible from the ground. Eventually it was blown down and the bird did not replace it. During the middle of the day when the coolies were away, and no one about, the birds used to fish in the lakes, and I several times found the remains of large catfish lying on the paths, fragments of their midday meal. On one occasion I found a portion of a cuttle-fish lying in the garden-jungle, which must have been brought to feed the young, from the sea, a distance of nearly four miles at least. The sea-eagle is very abundant in the harbour and

may often be seen fishing there; and it is not rare to see two birds fighting for the possession of a fish captured by one of them. Off Pangkore I have twice seen them attacked by crows, and attempting to defend themselves by turning on their sides in the air and striking with their claws. Sometimes overbalancing themselves they turn completely over, executing a kind of lateral summersault. After heavy rain they may often be seen drying their wings on the dead limb of some lofty tree, and in this way sometimes fall victims to bird-shooters.

A fine hawk which nests regularly in the garden jungle is the beautiful grey and white serpent-eagle (*Spizaetus Linnaetus*) "Lang Borek" of the Malays. The young birds are brownish in colour, but the adult has a white head and neck and grey wings, looking like a miniature sea-eagle. The nest consists of a mass of sticks on the fork of a branch in a lofty tree, and has been in use by the birds for over nine years. The birds may almost always be seen and heard about the gardens; their cry is a piercing whistle often repeated, not unlike that of the English buzzard. They seem to prey upon small birds, and perhaps snakes, but do not seem as a rule to attack chickens, but the Malays say they are very fierce and attack young monkeys.

The fine Horsfield's eagle (*Linnaetis Horsfieldi*) is not a rare visitant, but seldom stays long; one however remained for some months in the garden jungle. It is a very bold bird, and I saw one swoop four times in succession at a terrier, rising again when within a few inches of its back. Its movements were so noiseless that the dog did not notice it till it struck him with its wing as it rose. It is a great enemy to chickens, and often catches them, but it is most commonly to be seen perched on a burnt tree-stump in the fields of lalang in the interior of the island, watching for small birds. I have several times had it in confinement, but it is always restless, constantly dashing against the bars of its cage. It is a handsome bird, entirely sooty-grey in colour.

Another large dark grey owl-like hawk which stops sometimes in the gardens is *Spilornis bacha*. It is likewise an enemy to chickens, but kills also wild pigeons and other birds. I have seen it with a roller (*Eurystoma*) in its claws. The roller has a habit of sitting on the topmost twig of a tree in the evening, forming a conspicuous object and an

easy prey to the hawk. When one of these hawks settles in a tree it is immediately surrounded by a crowd of small birds, who chatter at it, although as a rule they do not take any notice of the other hawks previously mentioned.

A much rarer visitor is the charming little black and white hawk *Buza lophotes*. Indeed I have only once seen it in the gardens. It is about as big as a kestrel, with the head, neck, and wings black, with a white bar on the latter; the breast is white, and the belly white barred with brown, the tail black above and grey beneath.

The Brahminy kite (*Haliastur indus*), so common and conspicuous in the harbour, may often be seen. I have seen as many as five at once in the garden. I believe it nests in large trees near Tyersall, as young birds were seen and caught in and round the gardens, but I never found the nest. The young are dull brown in colour, and only the adults have the red wings and white head which makes them so ornamental. It lives very well in confinement.

One evening a cooly found in the gardens two small white hawk-eagles (*Nizaetus pennatus*), fighting furiously on the ground. Throwing his coat on them he caught one and bore it off to the aviary. By a mistake it was put into a cage with a large sea-eagle, but all went well till the birds were fed, when the small eagle disregarding its own piece of meat attacked the sea-eagle and attempted to rob it of its portion. The latter being much the bigger and stronger bird, caught the assailant by its wings in its claws and held it fast. The little eagle was quickly rescued and transferred to another cage where, though somewhat ruffled, it seemed quite at ease, and sat on its perch elevating its crest like a cockatoo. Next day, however, immediately after eating its meat it fell dead off its perch. A postmortem examination disclosed that the liver was extensively lacerated and other internal organs much torn. This must have been done in the first fight, as the sea-eagle never touched its body with its claws at all. It was wonderful that the bird showed such pugnacity after such severe injury.

The Asiatic sparrow-hawk (*Accipiter virgatus*), a little bird very closely resembling the English sparrow-hawk, is very common. I have watched it chasing a starling round and round the trees for some time, and have seen one dart on

a bulbul and bear it off shrieking in its claws. These birds feed also on lizards, and one was once caught in the gardens which had pounced on a chamaeleon-lizard (*Calotes versicolor*).

This list of hawks and eagles does not by any means comprise all the birds of this group to be met with in Singapore. We have also here the Goshawk (*Astur soleosis*), the Osprey (*Pandion haliaetus*), sometimes to be seen near the coast, and some greater rarities such as the Tweeldale Buzzard, (*Pernis Tweedali*), and *Spizaetus Kieneri*, a most beautiful sepia-brown hawk with a fine crest, which it raises and lowers at intervals, and thickly feathered legs. This very rare bird was caught in the act of killing some tame pigeons, and the lady who caught it sent it to the aviary, but after it had been some time in its cage, it accidentally escaped and was seen no more.

Owls ("Burong hantu" of the Malays) are plentiful in the gardens, and are always to be heard calling at night. The great fishing-owl (*Ketupa javanensis*) hiding by day in the woods may be seen at night gliding noiselessly in search of mice over the flower-beds. I saw one flit by me once with a shrieking fruit-bat in its claws. It is called "Ketumpo Ketambi" by the Malays.

Of the smaller owls *Scops Leupigi* is probably the commonest, a small stumpy brown horned owl, which can be heard at night uttering its cry of "hoop hoop" at intervals. It is rather a bold little bird, sometimes flying into the verandah and sitting on one of the beams of the roof, or even the verandah rail, quite motionless. It appears to feed on insects for the most part, and sometimes nests on a beam in the roof of a house, which the Malays consider very lucky, though here, as almost all over the world, the appearance of the bird in or on the house, is considered as a sign of approaching death. It is called "jam-poh" by the natives.

The smaller owls never live long in confinement, but the fishing owl is easily kept and is very long-lived.

The barn-owl (*Strix flammea*), though it occurs in the Peninsula, must be very rare; and the only one I have seen was exhibited some years ago at an agricultural show in Malacca.

The owls lead one naturally to think of the Night-jar, one of which, *Caprimulgus macrurus*, is often more common than welcome, for on moonlight nights especially it keeps up its wear-

some cry of "Tock-Tock-Tock," sounding like the skimming of a stone across the ice. It is called by the Malays the "Burong Tukang Kayu," or "Carpenter bird," from its cry, and also "Burong Malas," the lazy bird, because, like the English Night-jar, it makes no nest, merely laying its eggs on the ground beneath a bush. It much resembles the English bird not only in appearance, but in its habit of suddenly sitting down on the ground, often in the middle of the road, in front of the horse when one is driving, suddenly rising and flying a few yards and sitting again till one comes up with it. During the day it hides on the ground in the bushes or fern, coming out at dusk, and taking up its position on the topmost twig of a small tree utters its cry for hours together, every now and then darting off in pursuit of a beetle or moth. Certain boughs are evidently very popular, and if the owner of the position is shot another night-jar quickly takes its place. Besides the regular cry it sometimes gives a kind of chuckle, and at times a hoarse whirring like that of the English night-jar beginning with a kind of croak. It sometimes breeds in the gardens, but in June, the usual breeding season, most of the birds leave the gardens and one does not see or hear anything of them for some time.

We are too far off the big jungles for the beautiful *Lyncornis Temminckii*, the "Tiptibau" of the Malays, but this bird is very common in many parts of Singapore, flying swiftly at night and uttering its plaintive cry, "Whit whū hōo," whence it takes its Malay name.

Kingfishers of four kinds inhabit the gardens, usually near the lakes. Of these *Alcedo ispida* is perhaps the commonest, a bird closely resembling the English Kingfisher but duller in colour. The brilliant little deep blue *A. meninting* is often to be seen perched on a bamboo shoot and darting into the water after fish; while the two larger kinds *Halcyon smyrnensis*, a light blue bird with a large red beak, and *H. pileata*, a brilliant deep blue bird with a white breast, seem to be less attached to the water, and are often to be seen at some distance from it. The Malays call the kingfishers "Raja hudang," literally "King of the prawns."

The common bee-eater, (*Merops sumatranus*), may almost be classed as a migrant, appearing at times most abundantly and then disappearing for months. It is called "Berik-Berik" by the Malays, who believe that it flies on its back in the evening. It

is often to be seen sitting on bamboos or the tops of small trees, whence it darts off in pursuit of insects. When burning scrub, the birds often come to catch the grasshoppers driven out by the fire, and at the first puff of smoke, they would hasten to take up their position on the nearest small tree and commence dashing into the smoke after their prey. The bee-eater nests in sandy places, making burrows in the ground, the sandpits on the Serangoon Road being a favourite resort.

The green bee-eater, *Merops philippinensis*, is less common than the *M. sumatranus*, but may be seen from time to time. It is distinguished easily by the absence of the chestnut colour on the head and neck of the commoner kind.

For some reason Hornbills are very seldom to be seen in Singapore, although there is a good deal of suitable jungle for them, for they are strictly forest birds living on the wild nutmegs, and other large jungle fruits. The small black and white hornbill, *Anthracoceros convexus*, ("Burong Enggang,") I have once or twice seen on Bukit Timah. I had one in captivity for some time which became very tame and was wonderfully clever in catching bits of bread thrown at it. It used to be very quick at catching sparrows if they imprudently flew through its cage. When caught it would crush them with its powerful beak and throwing them up in the air catch and swallow them. The only Hornbills I have ever seen in the gardens were a pair of Rhinoceros Hornbills (*Buceros rhinoceros*), which appeared to be resting in one of the big trees in the garden in the course of a long flight. This kind is the largest of our hornbills; it is black and white, with a very large beak, the casque of which is turned up at the end. The beak and casque are naturally white, but during life are coloured orange and red. This is done by the bird itself, which every morning rubs its beak against a gland beneath its tail whence exudes an orange-red liquid which colours the beak. When a caged bird is unwell this gland produces but little of the colouring matter, so that the beak looks pale coloured, and gives a good clue to the state of the bird's health.

Parrots and paroquets are not as abundant in the matter of species as is naturally expected in a tropical country, but the few species we have are not as a rule deficient in point of numbers. The common long tailed paroquet, *Palœornis longicauda*

often visits the gardens in flocks, and still oftener flies over, uttering piercing squeaks. It usually flies very high and fast, but if it finds a tree with fruit which suits it, will settle there and remain climbing about among the branches for a long time. It evidently prefers dry seeds to juicy fruits, being especially fond of those of the Mahang-trees (*Macaranga*) and the "Pagar Anak" (*Ixonanthes*). Although its pink face, red beak, and blue tailfeathers contrasted with its green body are very showy when looked at close, it is wonderful how inconspicuous the birds are when creeping about among the leaves of a tree. This paroquet is called "Bayan."

Woodpeckers, "Burong Gelatu" of the Malays, are not uncommon, though less so in localities where there is much dead timber left standing. One of the commonest is *Jungipicus variegatus*, a little brown and white banded bird, commonly to be seen running about on the Waringin and on other grey-barked trees, where its colour makes it very inconspicuous. The great black woodpecker (*Thriponax Javanensis*) is a rare visitant; a pair remained for some time in a large Jelutong tree.

But the most interesting of these birds is the curious red *Micropternus brachyurus*. This bird always makes its nest in that of one of the tree-ants. The ants form a large black nest in a tree and the bird, which feeds largely on them, digs out a burrow and puts its own nest therein. It has been stated that these ants do not bite, but this is not the case; though small they are most vicious. The woodpecker nested for some years in a tree (*Mimusops Elengi*), close to my house, but the ant's nest collapsed one year, and the birds finding it gone on their return in the breeding season, went away.

The absence of crows from Singapore seems very strange, especially to visitors from India and Ceylon, where these birds are so much in evidence. The common crow (*Corvus splendens*) I have not seen south of Pekan, where it is common. The big jungle-crow, as large as a raven (*C. macrorhynca*), passes over the gardens singly or in pairs once or twice a year, and for two or three years several remained for some months in and round the gardens, and I have little doubt that they nested in the vicinity, as there were as many as five together at times. Their cry is like the cawing of an English rook, often finishing up with a mewing like a cat. The native name for the bird is "Gagak," or

"Dendang."

They are very fond of the fruits of the wild red pumpkin (*Trichosanthes*) whence the Malay name "Timun Dendang," Crow's pumpkin.

The racket-tailed Drongo (*Dissemurus ptilatorus* Veill), the "chawi-chawi" or "chichawi" of Malays, is very common in the garden jungle, and as it remains with us all the year I suspect it breeds there, but have not found the nest. Its black plumage and the long racket-shaped tail feathers which it bears in the breeding season make it very conspicuous. The tail-feathers are supposed by the Malays to be due to two *sumpitan* darts, which some hunter shot into the bird, and which it has had to carry ever since. The Drongo has a wonderful variety of notes, and also imitates other birds very well, generally commencing to sing in the evening.

Of cuckoos, several kinds appear from time to time. The little grey cuckoo *Cacomantis threnodes* keeps up its wearying song all night, and has got the name of the "Brain fever bird" here. Its notes consist of whistles in a descending scale and are very plaintive. The Malays call it "Tinggal anak," the deserted child, and say that as the old bird lays its egg in another bird's nest and abandons it, the young bird bewails its hard lot for the rest of its life. Though it is often to be heard it is by no means conspicuous, concealing itself in a thick tree, whence it keeps up its mournful song.

The Malay Coucal, commonly known as the Crow-pheasant (*Centrococcyx bengalensis*) sometimes appears in the long grass in damp spots. Its flight and red wings often deceive a stranger into the idea that it is a real pheasant. Its cry consists of a "hoop-hoop-hoop," followed by a "cuckoo-cuckoo," very harsh and mechanical in sound.

The quaint tufted cuckoo, (*Coccyzus coromandus*) grey with red wings, a long tail and a tuft on its head, has appeared in the gardens. It is rather shy and hides itself in the trees.

The black Cuckoo (*Surniculus lugubris*) is also to be seen at times. It is interesting inasmuch as it mimics the Drongo, closely resembling it in form and colour, though without the racket feathers, and owing to this resemblance it is able to get its eggs into the Drongo's nest for the unsuspecting owners to hatch.

Swallows and swifts are abundant here and are collectively known to the Malays as "Laiang." The common swallow (*Hirundo gutturalis*) very closely resembles, and indeed is hardly distinct from the English swallow *H. rustica*. It is rather smaller, with the under parts whiter, and the black collar round its throat is incomplete, but the common form in the gardens is really intermediate between the two, for while it has all the other characters of the Eastern swallow, *H. gutturalis*, the collar is quite complete and very broad. It remains with us all the year, but I have not found its nest. We are accustomed in England to foretell rain by the low flight of the swallows. Here, however, this is no clue, the height at which the swallows fly depending on the insects on which it feeds, which do not keep near the earth before rain, as they do in England. The termites frequently swarm during wet weather, especially indeed during heavy rain, and the swallows and swifts, with many other birds, and dragonflies, come to feast on them. As the swarm gradually rises into the air the birds rise with them, and fly high or low according as the termites do. The Palm-swift (*Tachyornis infumatus*) is usually very plentiful, a most graceful and quick little bird, entirely black in colour. The nest, which is very small and cup-shaped, is fastened to the under-side of the leaf of a fan palm in such a manner that the little bird has to sit upon it with its breast pressed closely to the leaf, its body being almost parallel to it. The eggs are very small and pure white. The Edible-nest swift (*Collocalia Linchi*) occasionally appears in the gardens as a visitant, but of course does not nest anywhere near Singapore.

The large swift (*Cypselus subfurcatus*) a black bird, with a white bar above the tail, is very common and conspicuous. It nests beneath verandahs and such places, making a colony of nests of mud, grass, bents, feathers, etc., in a very untidy manner. It is a very large and rapid bird, but less so than the great spine-tailed swifts (*Chatura*) which may from time to time be seen flying over the gardens, usually at a great height; they are abundant at times on Bukit Timah, where they can be seen dashing past the bungalow often in great numbers. These spine-tailed swifts are probably the fastest flyers in the world.

The Roller (*Eurystomus orientalis*) is often to be seen sitting on the topmost branches of the trees, and with its deep blue

plumage and bright red beak is a most attractive bird when seen close. At a distance in form and flight it may be mistaken for the Tiong (*Eulabes*), the dark colour of its plumage appearing black and the light blue spots on its wings resembling the white ones in the same part of the Tiong. Indeed it seems to me that it mimics the latter more powerful and aggressive bird, and perhaps may thus sometimes escape the attacks of hawks, to which, however, it not rarely falls a prey on account of its bold habit of sitting in the most conspicuous positions.

The Orioles are represented by the beautiful black and yellow "Chindrawaseh" of the Malays (*Oriolus indicus*), which is often kept in cages by the natives, especially in Java, where it is more common than here. It is only a casual visitor, and is usually to be seen about Waringin trees when the fruit is ripe.

The Tiong (*Eulabes javanensis*) usually visits us in small flocks. It is rather a noisy aggressive bird, especially when a number collect in the jungle where there is a tiger or pig, when all flock together in the adjoining trees and make a great noise at the reposing animal. The Tiong is often kept in cages by the natives, and learns to talk very well, but it is rather delicate and apt to die suddenly. The natives say that it always expires at the sight of blood. Some years ago when a number of these birds were being kept in Malacca, an order was sent round that all Tions were to be set free, apparently under the impression that they were insect-eaters, and would benefit the place by being released. The district presently abounded in these birds, which for some time did not go away from the spots where they were set free. Unfortunately the Tiong feeds exclusively on fruit, so that they produced no benefit to the crops, but probably rather the reverse. Its ordinary cry is Tiong-Tiong, whence its Malay name but it also makes a low gurgling sound like distant human voices.

The Glossy Starling (*Calornis chalybeius*) is most abundant at times, flying in large flocks and wheeling in masses like the English Starling. It is however a more beautiful bird, being of a very deep green colour with crimson eyes. It feeds entirely on fruits, being especially fond of those of the Waringin. It is known as the "Perling" by the Malays.

The Ant-thrushes or Pittas are regular visitants, but do not stay long, and I doubt if they breed here. The only one I

have seen in the gardens is *Pitta moluccensis*, as beautiful a bird as any in the group. The head is gray, with a black streak near the eye, the back of a dark green colour, the lower part and wing coverts of a lovely metallic light blue, and the breast buff with a crimson red patch beneath the tail.

Like all ant-thrushes it remains concealed in the bushes the whole day, usually hopping about the ground. If the thicket is a small one the bird is easily approached, as it will not leave the shade unless absolutely compelled; but just after dark it begins its loud call, and will come up quite close, even from a considerable distance, if it is imitated. During the night it is silent, but commences to call again just before sunrise, ceasing when the sun is up. It probably feeds on insects, but other species such as *P. boschii*, which lives about limestone rocks, feed on snails, cracking the shells as a missel-thrush does in England. Piles of the shells broken by the pittas can often be seen round the limestone rocks, in Selangor, Pahang, and elsewhere. I have however never seen broken shells in the haunts of *P. moluccensis*.

The bird best known to the residents here is the so-called black and white robin (*Copsychus saularis*), the "Murai" of the natives. Its habit of hopping on the grass with its tail erect suggesting that of the English robin, is probably the origin of its popular name, though in other respects it resembles a blackbird, to which bird it is more nearly allied. It nests commonly in the gardens in May. The nest resembles that of a blackbird. It is placed in the fork of a tree low down, or in a palm, between the leaf stalk and the stem, or sometimes on a beam beneath the verandah of a house. It contains two eggs, somewhat suggesting in form and colour those of a missel thrush, bluish grey with dark red blotches, especially numerous at the broad end.

The bird sings very sweetly just before sundown, sometimes perching on the top of a high spray and pouring forth a volume of melody like that of an English thrush. In the evening it emerges from the shade of the bushes where it has been concealed during the hotter part of the day and hops upon the grass-plots like a blackbird in search of worms and insects. It is indeed a most useful insect-destroyer, attacking and devouring even large caterpillars. I once saw one pecking at an unfortunate young mouse, which had apparently been somehow washed out of its nest by a heavy

storm of rain. On another occasion I saw one furiously attack a squirrel (*Nanosciurus exilis*) which was climbing on a tree and knock it off the branch to the ground. Again the squirrel attempted to climb up, and again it was struck to the ground; even then the *Murai* pursued it till it fled to refuge in the bushes, still pursued by the bird.

In courting the female, the cock birds hop on the grass with their wings trailing on the ground, to show off the contrast of their black and white plumage, and then dash at one another, till the stronger bird has driven its rivals away.

It is often said that tropical birds have no song, but no one who has listened to the melody of the so-called Burmese nightingale (*Cittocincla macrura*) "*Murai gila*" will agree to this. This beautiful songster frequents the thicker parts of the woods, often in some number, at certain times of the year, and though it seldom leaves the woods, it may be drawn to the edge by whistling the first few bars of its song, when it will come quite close and pour forth its melody several times in succession. If one bird sings in the wood, others will be sure to come and sing also. Unfortunately it does not stay long with us, being apparently a migrant. The song is as full and rich as that of a nightingale, which indeed it somewhat resembles. The bird itself resembles the *Murai*, but is more slender, with a long tail and a red breast.

Perhaps our commonest bird is the Bulbul. (*Pycnonotus analis*). "*Merebah*." It nests in March every year, in the bushes, often in quite conspicuous places, sometimes putting the nest on the leaf of a fan palm, close to the attachment of the blade and stalk. The nest is made of bents and roots and is quite a slight structure as a rule. It lays two eggs, thickly spotted with dark red all over but especially at the broad end, where there is often a ring of darker spots. It is an omnivorous bird, devouring small fruits of all kinds, especially those of the Waringin (*Ficus Benjamina*) and the cinnamons, and is very troublesome when the fruit is wanted for any purpose, often clearing the whole tree and disseminating seeds in all kinds of places, where young trees come up in the most unexpected manner. It, however, atones for the trouble it gives to some extent by destroying a good many injurious insects such as grasshoppers and termites. If a large hawk appears in the gardens it is the bulbuls which flock together to mob and annoy it. It is rather curious to see a male

courting the female. Erecting the tuft on the top of its head and holding its wings up in the air so that they are back to back it hops solemnly upon the ground to the admiration of its mate. At the courting season the topknot attains its full growth, and the feathers beneath the tail are of a brilliant yellow, so that it has rather an attractive appearance.

The large olive Bulbul (*Pycnonotus plumosus*) the "Merebah Rimbah" of the Malays, a plain brown bird with yellowish patches on its wings, is not rare in the gardens, generally frequenting the thicker jungles. I found a nest close to the gardens in some ferns a couple of feet from the ground. There were two young birds in it which the old birds were feeding on grasshoppers.

The Meadow-pipit (*Anthus Malaccensis*) is very common in grassy spots, and also nests here. I have seen birds collecting bits of grass in June, evidently for a nest, and once found one in a depression in the ground with a young bird in it.

The Wagtail (*Motacilla viridis*) is only a visitant, though appearing in numbers at certain seasons. It does not appear to breed here.

The little brown shrike (*Lanius cristatus*) is a fairly common visitor. It can often be seen perched on a twig in open country or on the telegraph wires, whence it darts on passing insects.

The Green Tody (*Calyptomena viridis*), a lovely little green bird, with something of the appearance of a small parrot, may at times be seen in the denser wooded spots, quickly passing from thicket to thicket, and concealing itself among the green leaves. I have seen it in Selangor darting about to catch white ants when swarming.

A very pretty little bird, resembling a goldfinch in the bright yellow and black of its plumage and its habits, is *Ægithina tiphia*. It frequents the Waringin trees especially, and may often be seen in pairs seeking insects among the branches. It nests in the gardens, as I have seen young birds unable to fly there, but I never found its nest.

The Tailor-bird, *Orthotomus ruficeps* is very common in the fern and open thickets and may often be heard twittering as it creeps about in search of insects. It has much the habits of the English Wren. The male is brown with a bright red head, the female is entirely brown.

Several of the *Munias* are to be seen about the gardens, but the commonest is the little *Munia Maya* "Pipit kapala putih," the white headed finch, which is most abundant, and flocks of twenty or thirty are frequently to be seen on the grass plots. It makes a domed nest of bents in a bush and lays a number of small white eggs.

The Java sparrow (*Amadina oryzivora*) is evidently not a native here. It is abundant in the gardens, where it nests, and in other places near town, but is never to be seen any distance from this part of Singapore.

The tree sparrow (*Passer montanus*) is also a town bird, and never seems to go far away from civilization. It nests in houses and is often a great nuisance, putting its nests in all kinds of odd corners, blocking waterpipes, and even sometimes utilising rolled up chicks as a suitable locality, so that when the chicks are lowered the whole nest falls to the ground. The nest and eggs resemble closely those of the House sparrow, but the eggs are greyer in colour.

The Sunbirds, often erroneously called Humming-birds by residents, are often to be seen, especially fluttering about the Hibiscus flowers seeking for insects. The commonest is *Anthothreptes Malaccensis*, the male of which is a lovely little thing, with its head and back of a beautiful metallic purple, a brown throat and yellow body. The female is duller, mostly brown in colour. It makes a hanging nest on the end of a bough, about six inches long, of bark fibres and nests of caterpillars, and lined with feathers. The nest is pear-shaped with a hole at the side, and a kind of little eave is thrown out over it to keep the rain from getting into the nest. The eggs are three or four in number, small and rather a long oval in shape, light grey in colour.

Another charming little thing is *Dicaeum cruentatum*, a very small brown bird, with a scarlet head, which appears flitting about in the shrubberies from time to time.

A less common visitor is *Aethopyga Siparajah*, a very small scarlet and black kind, very showy. It seems to be commoner near the sea coast, where I have seen it fluttering about the scarlet flowers of the beautiful tree *Lumnitzera coccinea*.

The *Arachnotheras*, or spider hunters, are duller coloured birds, conspicuous from their very long curved beaks. *A. modesta* haunts the large-leaved gingers, and *Heliconias* in the gardens,

and I found a nest made of skeletons of leaves and fibres and bast, apparently from the lining of an squirrel's nest, and bark, between two leaves of these plants, which had been pegged together by bits of stick, by some person. One little bird was sitting on the nest nearly fully fledged. I have seen one of these spider hunters pursuing a very large cricket in the gardens, which I have no doubt it would have killed had it not been alarmed at the sight of me, though the cricket had exceedingly powerful jaws and gave me a severe bite when I caught it.

Of pigeons, four kinds regularly haunt the gardens. The well known green pigeon, *Osmatreron vernans*, the "Punei," often comes in small flocks when the berry bearing trees and especially the figs are in fruit. I have seen pigeons' nests in the trees which may belong to this bird, which breeds regularly at Changi. The nest is like that of most pigeons, a little mass of small sticks on which one or two white eggs are laid. It is usually placed in a most conspicuous position in a small tree. The ground pigeon, *Chalcophaps aenea* "Punei tana," "Burong Dekut," "Serango" or "Lembuk" of the Malays) may often be seen about the grounds. Its dark green wings, and puce-coloured head and breast make it a very pretty bird, and it is popular as a pet among the Malays. Its peculiar habit of living almost exclusively on the ground, and its boldness, make it an easy prey to the bird-catcher, and it is caught in the following way. The fowler conceals himself in a hut of leaves or ferns, provided with a cow's horn and a long stick with a loop of string at the end. Having sprinkled some rice on the ground in front of the hut, he blows the horn so as to produce the cry "hoop, hoop" of the pigeon. The birds come, and settling down before the hut begin to eat the corn, while the bird catcher nooses them one by one with the aid of the stick and string.

The two turtledoves "Tukukur," *Turtur tigrinus* and *Geopelia striata* are very common. The latter, which is the smaller bird, is kept as a pet constantly by Malays, who say that it prevents fire occurring in a house and also wards off evil spirits. In selecting one for this purpose much attention is paid to the sound of its cooing, and to the number of scales it has on its toes. These turtledoves are captured by birdlime in the following way. A stick about two feet long is smeared at one end with

the latex of the Getah Terap tree, and to the other end a decoy bird is attached by a string, the stick is fixed horizontally in a tree, and the fowler, concealing himself, waits till a wild bird attracted by the cooings of the tame one settles on the birdlime and is caught.

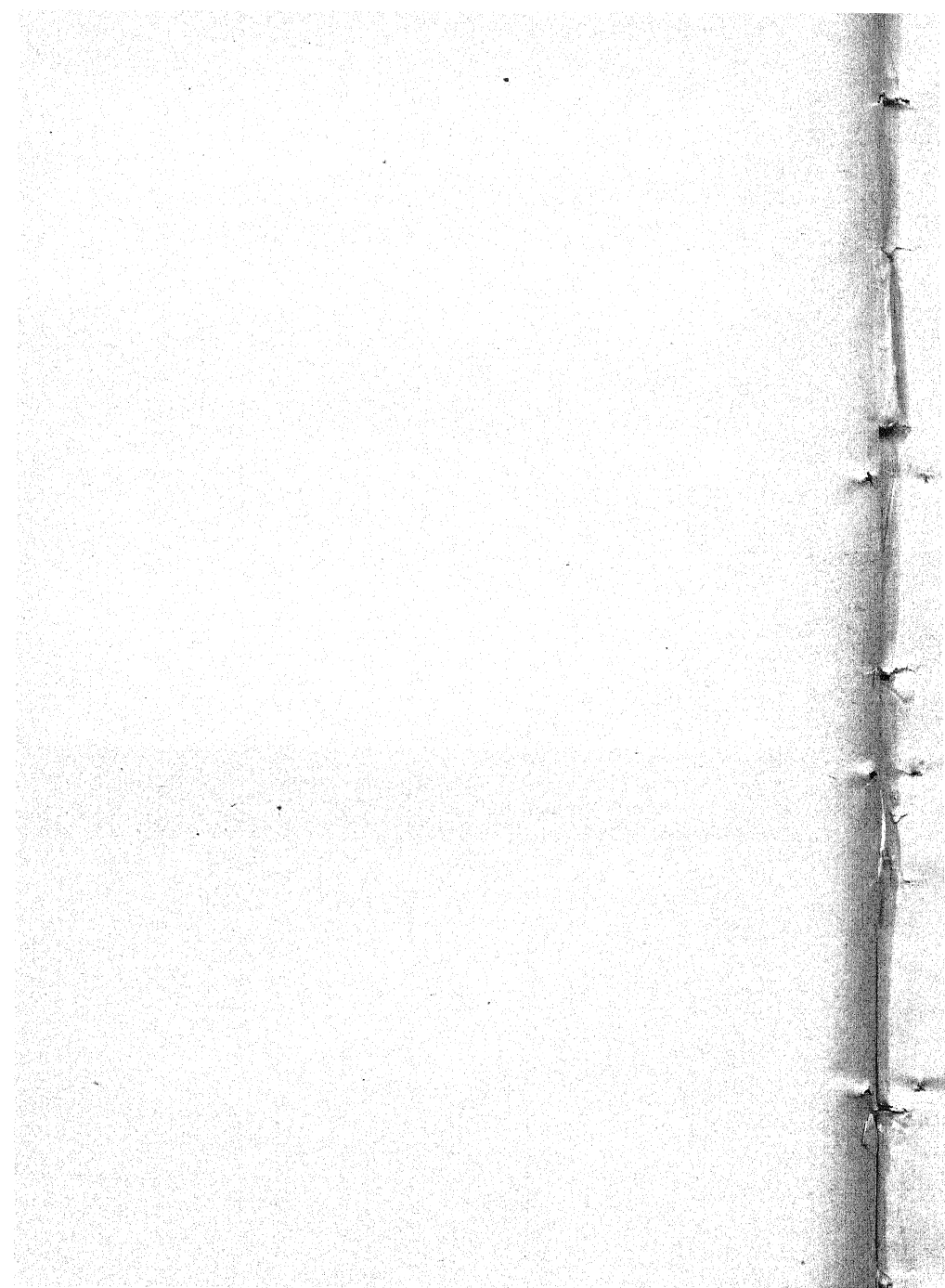
Two kinds of quails inhabit the gardens, viz., the little Blue breasted Quail (*Excalfactoria chinensis*) and the larger Bustard Quail (*Turnix plumbipes*). Both, I have reason to believe, breed in the gardens, but the only eggs I have found belong to the latter. It makes no nest, but deposits its four conical eggs on the ground, point to point like a plover, among long grass or sugar cane. The eggs are olive brown with darker spots. Quails are called "Puyuh", by the Malays, who catch them in an ingenious trap. This consists of a small rattan cage widest in front with vertical bars. It is just big enough to contain a cock quail, which is put inside. In front of the fore part of the cage is a square of fine net in a bamboo frame, which is attached to the upper part of the cage on a transverse bar; on the upper bar of the net at each end is a loose iron ring. When the trap is set, the net is raised and kept in position by the aid of a thin piece of string and a peg, and the rings are pushed on to the ends of the upper bar. When a quail, induced by the challenge of the caged bird, runs up to the bars of the cage to fight with it, it touches the string which releases the peg and the net falls over the front of the cage, enclosing it. As it does so the rings drop off the upper bar, and sliding down a vertical bar fall in such a position that they hold not only the lower horizontal bar of the net but a portion of the projecting bar at the bottom of the cage, thus holding the quail tight between the net and the cage. It is then taken out and put in a bag. The quail catcher also carries a kind of large spatula of wood with which he beats the grass to drive the quails towards his trap.

Among wading birds the Golden Plover (*Charadrius fulvus*) and the Snipe (*Gallinago sthenura*) are often to be seen in swampy parts of the garden in the season, and the Snippet (*Tringoides hypoleucus*) is always to be seen around the lakes at the same time, but none of these birds nest here. The Water cock (*Gallicrex cristatus*) haunts the wet grassy spots in the Economic Garden, and may often be heard uttering its curious crowing cry in the evening. The white breasted Water-hen (*Erythra*

phoenicura) with its grey back, white breast, and red rump, is a permanent resident, running about among the flowerbeds and bushes in the evening but lying quiet all the day. I have several times had these birds brought to me which had flown into houses at night, apparently dazzled by the lights, but it rarely lives long in confinement. The banded rail (*Hypotaenidia striata*); haunts thickets in wet spots and lies very close unless disturbed by dogs. The small white egret, which is not so common in Singapore as in most parts of the Peninsula, has visited the gardens, where one remained by the lakes for several days a few years ago, and the little blue Heron, (*Butorides javanicus*), so common in the mangrove swamps comes from time to time to the lakes where it may be seen fishing. The only visitant of the duck tribe is the charming little Goose-Teal, (*Nettopus coromandelianus*) This is mentioned as visiting the gardens lakes many years ago by Mr. Davison in the "Ibis." A pair appeared here in January (1898) and remained on the lake for some weeks. It is a very common bird in India, but by no means so in the Malay Peninsula.

This by no means exhausts the list of birds to be seen in the gardens from time to time by careful observer; but it serves to give an idea of the abundance of bird-life in the neighbourhood of the London of the East.

H. N. Ridley.



The Peliosanthes of the Malay Peninsula.

BY H. N. RIDLEY.

The Peliosanthes belong to a small group of plants which have been put variously in the order *Haemodoraceæ* and *Liliaceæ* on account of the half inferior position of the ovary. Mr. Baker in the Journal of the Linnean Society, Vol. xvii. puts them among the aberrant Liliaceæ, while in the Flora of British India they will be found under the *Haemodoraceæ*. No one I should imagine would consider them as being related to the Australian genus which gives to this order its name, while on the other hand aberrant as some kinds are they resemble in many respects the group of *Liliaceæ* known as *Convallariæ*, of which the lily of the valley is a well known type.

The little group to which the Peliosanthes belongs contains three genera. *Peliosanthes*, *Ophiopogon* and *Liriope*, and as they are not closely allied to any other group, may be classed as the group *Ophiopogonææ* of *Liliaceæ*.

The whole group is confined to India, Cochin China, China and Japan, the Malay Peninsula, and the Malay islands, the greater number belonging to the Indian and Chinese regions. In the Malay Peninsula we have only the genus *Peliosanthes* (with the addition of a single little-known species of *Ophiopogon*), and of this we have seven species. The remaining species of the genus being found in India (seven species), in Siam and Cochin China (two or three) and Java one species. It is rather remarkable that so few are to be found in the neighbouring islands, but probably they will be found in Sumatra and Borneo as well as in Java when sought for.

Description of the genus, *Peliosanthes*.

Small herbs with a short creeping rhizome, and strong wiry roots. Leaves rather stiff, lanceolate or ovate lanceolate with long petioles, strongly ribbed, frequently with distinct transverse nerves. Inflorescence, a raceme of small flowers green or purple, rarely white, usually shorter than the foliage. Bracts, lanceolate dry, often more than one to the flower. Flo-

wers solitary or more rarely two or three together in each bract. Petals and sepals lanceolate, usually similar, spreading or incurved. Stamens six, usually forming a fleshy ring, the broad filaments being connate, but sometimes free, anthers very small introrse. Pistil adnate to the staminal ring, or partly or entirely free from it; style short conical, with three small recurved stigmas. Ovary superior or inferior, rarely half inferior, three celled. Fruit capsular, splitting at the top when very young. Seeds one to three developed, pushing through the top of the capsule when quite young and developing outside it, oblong and pale blue when ripe, with a thick fleshy outer coat.

The most striking peculiarities in the structure of the flowers are those of the staminal ring and the fruit.

In the allied genera the stamens are all separate, and in *P. stellaris* they are almost separate, that is to say they can be easily separated without tearing. In the other species however the filaments are joined into a thick fleshy ring. This ring is also joined to the lower part of the perianth and often to the lower part of the ovary. The point at which the staminal ring and ovary join forms really the best way of separating the different species. Thus in *P. violacea*, one of the commonest species, a longitudinal section through the flower shows that the ovules are above the point at which the staminal ring joins, so that in this plant the ovary is superior. In *P. stellaris* on the other hand, the ovules are below the junction, and the ovary is inferior.

The peculiar way in which the seeds develop has been described in the account of the genus. It is almost unique in the vegetable kingdom. However many ovules there may be in the ovary, only one, less often two, and more rarely three develop, the others withering up. The seed grows in the ovary, but soon getting too large pushes its way through the top of the ovary and ring of stamens and projects as an oblong body at first of a peculiar deep green colour, then when ripe of a bright azure blue. This blue part is the testa or seedcoat which is fleshy and apparently eaten by birds or mice. Within this is a hard globular endosperm enclosing the embryo. The whole arrangement is destined to aid in the dispersal of the plant. The conspicuous blue outer coat serves to attract the birds, which

swallow the seed whole and pass the endosperm unhurt.

The *Peliosanthes* are inhabitants of thick shady jungles, often growing among rocks. They are known by the natives as Lumbah Bukit (Hill *Curculigo*) and Pinang Lumbah (Palm *Curculigo*) from the resemblance of the leaves to those of the Amaryllidaceous plant *Curculigo*, also Tukas Tikus (Mouse *Caryota*) and Suludang Pinang.

They do not appear to be used by the Malays medicinally or otherwise, but I notice that the flowers and rachis of most species contain indigo, turning blue when bruised. These plants are easily cultivated in pots, and although not as striking as many other jungle plants, are worth cultivating on account of their broad stiff leaves and curious flowers. The finest of our species are *P. albida* from Perak with a tall raceme of small white flowers, and *P. violacea* with nearly globular violet purple almost black flowers. The most beautiful of all known kinds is *P. — (Lourya)* from Cochin China, which has much the largest flowers, cream-colored with a black staminal ring. This plant has been made the type of a new genus *Lourya*, but it differs structurally in no way from any other species of the genus.

Key to the species.

- | | |
|---|------------------------|
| Flowers several in each bract. | <i>P. Teta.</i> |
| Flowers solitary in each bract. | |
| Ovary superior. | |
| Flowers globose deep purple. | <i>P. violacea.</i> |
| Flowers expanded, green or purplish | |
| Small, $\frac{1}{3}$ of an inch across. | <i>P. viridis.</i> |
| Large, $\frac{1}{2}$ an inch across. | <i>P. lurida.</i> |
| Ovary inferior. | |
| Petals and sepals ovate, flowers small numerous white. | <i>P. albida.</i> |
| Petals and sepals ovate, flowers small numerous yellow. | <i>P. grandifolia.</i> |
| Petals and sepals linear green. | <i>P. stellaris.</i> |
| <i>P. Teta</i> Andr. Bot. Rep. t. 605. Bot. Mag. t. 1302. Baker Journ. Linn Soc. xvii 505. Hook. fil. Flora British India, Vol. VI. p. 265. | |
| Roots copious, rhizome short. Leaves four or five, petiole slender, six inches long, blade narrowly lanceolate acuminate 6 | |

to 9 inches long, one inch wide, thinly coriaceous, five nerved. Raceme eight inches long lax, rachis purple, a few large isolated empty bracts at the base. Bracts ovate to ovate lanceolate cuspidate acuminate, $\frac{1}{4}$ inch long, pale green, the inner ones (one to each flower) smaller. Pedicels of flowers erect deep violet, shorter than the bracts. Flowers two or three in a tuft flat $\frac{3}{8}$ inch across. Sepals ovate subacute deep green edged and tipped with violet. Petals shorter quite rounded at the apex broader dark green edged with white tinted violet. Staminal ring hardly elevated dark violet adnate to the petals nearly up to the top. Anthers brown opening upwards. Style thick columnar three lobed to the base, dark green, about as long as the staminal ring. Stigmas three short. Ovary completely inferior.

Penang. Government Hill, Pulau Badak: Siam, Tonka, and Kasoom. (Curtis.)

I have also collected a plant in fruit in Pahang, at the Tahan River, which resembles this in the arrangement of the flowers, but has much larger leaves three inches across.

This species occurs also in Burmah, and Assam. It is easily distinguished by its long narrow leaves and flowers in tufts instead of being solitary. Though a dull colored thing it was the first species cultivated in England as early as 1810.

P. violacea Wall. Cat. no. 5084. Baker. Journ. Linn. Soc. xvii p 504.

Rhizome ascending stout. Leaves with long semiterete petioles six inches long blade ovate lanceolate to ovate seven or eight inches long, and two and a half to three inches wide, acute or acuminate, nine nerved, dark dull green somewhat stiff in texture. Raceme about four inches tall, the rachis very stout at base deep violet purple. Bracts broadly lanceolate acute papery, lower ones large about half an inch long upper ones smaller. Flowers crowded solitary campanulate-globose fleshy on short thick white pedicels, about a quarter of an inch across deep violet nearly black sepals and petals obovate obtuse $\frac{1}{4}$ inch long incurved the petals rather smaller than the sepals. Staminal ring thick free from the perianth and ovary. Anthers very small the cells linear parallel. Pistil conical shorter than the staminal ring superior, stigmas three short and broad, ovary three-celled, ovules about six in each cell. Seed oblong blue, endosperm as large as a pea globular.

Habitat. Dense jungle Singapore, Bukit Timah, Ang Mo Kio : Selangor, Kwala Lumpur : Perak, Thaiping Hills : Penang Hill.

This is a very distinct plant in its almost globular unexpanded entirely deep-purple flowers, which indeed are really almost black. I believe it to be at least in part the plant intended by Baker's description, but I have not seen Wallich's plant no. 5084 on which the species is based and which was collected in Attran.

Baker gives three varieties, also all Indian and Burmese, some at least of which appear to be distinct plants.

P. viridis n. sp.

A compact bushy plant with a stout rhizome. The leaves rather numerous, petioles semiterete 8 or 9 inches long glaucous, blade lanceolate acuminate at both ends plicate seven or eight inches long, one and a half broad, the nerves five or seven raised, upper surface of leaf dark green polished, lower side glaucescent. Racemes about five inches long stout, rachis purplish or green with numerous empty lanceolate acuminate scarious bracts at the base. Bracts (floral) two to each flower, the outer one with a subquadrate base and a linear point longer than the pedicel, the inner lanceolate acute shorter. Flowers numerous nodding on short stout pedicels pale emerald green. Sepals and petals nearly equal in size ovate fleshy three sixteenths of an inch long. Petals more oblong and a little narrower. The staminal ring bun-shaped circular rather large and deep green with very small yellow anthers. Free from the perianth and pistil except at the base. Pistil about as long as the staminal ring conical, stigma obscurely three lobed, ovary superior. Seed pale azure blue, over half an inch long, endosperm globular.

Singapore, Chan Chu Kang, Ang Mo Kio, Changi, etc. common, in dense wet jungle.

The narrow lanceolate leaves on long petioles, and plain green flowers with the round deep green staminal ring distinguish this plant. It has very copious and long wiry roots. I have not seen it elsewhere than in Singapore, unless a plant with very much broader leaves and smaller flowers from Malacca is a variety only, but my specimens are not sufficiently good to determine this.

It is quite possible that this is the plant intended in Andrews Botanical Repository T. 634, and the Botanic Magazine, T.

1532 under the name *P. humilis*. It was said to have been found in Penang. But the description which is rather obscure does not fit the plant very well and no details of the flower are given at least in the Botanical Magazine figure, to which alone I have access. The specimens collected by Maingay in Penang and referred to *P. humilis* are said (Flor. Brit. Ind. l.c. p. 266.) to be flowerless, and are probably those of *P. stellaris* which is common on Penang Hill.

P. lurida n. sp.

Rhizome stout with very strong thick roots. Leaves large with stout petioles eight inches to one foot long ribbed, at the base when dry, blade lanceolate with a long point, nerves 15 to 19 with distinct and numerous transverse nervules when dry, one foot to 13 inches long three to three and half inches wide. Raceme stout four or five inches tall, rachis pale violet, base for about a half bare of flowers. Outer bracts lanceate acuminate papery $\frac{1}{2}$ an inch long to $\frac{1}{4}$ inch, $\frac{1}{8}$ inch broad at base, inner bracts $\frac{1}{8}$ inch long less acuminate. Flowers half an inch across on violet pedicels, hardly $\frac{1}{8}$ inch long, solitary in the bracts. Petals and sepals $\frac{1}{4}$ inch long spreading ovate lurid green with a dull violet central line. Staminal ring circular rather large and wide deep violet, anthers small close together whitish. Pistil entirely superior shorter than the staminal ring, conical with a short-cone shaped style stigmas very small, ovules two in each cell. Seed oblong bright light blue.

Habitat. Rocks at Penara Bukit, Penang. Flowering in December. Rather variable in the form of the leaves, which however have always a large number of raised veins and conspicuous transverse nervules. The flowers are larger than any others from the peninsula, of a dull green with a violet bar, and conspicuous violet staminal ring. The ovary is quite free from the ring except just at the base, and altogether superior.

P. albida Baker. Bot. Mag. T. 7110. Hook. fil. Flor. Brit. Ind. VI. 267.

Rhizome rather short and thick, roots stout and corky. Leaves with long stout petioles over a foot long rounded on the back, blade lanceolate with a long point about ten inches long and two inches wide dark green, with eight ribs, transverse nervules conspicuous when dry, numerous, waved. Raceme tall base rather stout white, nine inches tall flowering almost to the

base. Flowers numerous small nodding white. Lower bracts long narrow lanceate half an inch long upper ones smaller, Pedicels very short nodding. Sepals and petals white spreading ovate, petals rounder and blunter. Staminal ring not much elevated round, anther cells parallel. Ovary half inferior, ovules about five in a cell. Style stout cylindrical, stigmas recurved. Seeds rather smaller than in most kinds, two or three developed.

Perak. Thaiping Hills from 1500 to 4500 feet altitude;

Penang Hill at 2000 feet alt. in dense jungle.

This pretty plant is easily known by its tall graceful spike of small white nodding flowers. The ovary is unlike that of any other of our species in being half inferior, the staminal ring being adnate to it for half its height.

P. grandifolia n. sp.

Rhizome subterranean. Leaves very large and stiff coriaceous deep green; petiole six inches long $\frac{1}{4}$ inch through, dull bluish green, blade oblanceolate tapering into the petiole, apex cuspidate, over a foot long and six inches wide, deep polished green above, duller beneath plicate, raised nerves 13, transverse nervules conspicuous. Raceme six inches long floriferous to the base, rachis stout pale green $\frac{1}{8}$ inch through at the base. Flowers nodding solitary in the bracts. Bracts lanceolate obtuse whitish $\frac{1}{4}$ of an inch long, longer than the short decurved pedicel ($\frac{1}{8}$ inch long). Inner bracts lanceolate as long as the pedicel. Sepals and petals almost exactly similar ovate obtuse $\frac{1}{8}$ inch long pale waxy yellow. Staminal ring adnate to the perianth not much elevated, anthers broader than in most species light brown. Style very stout no taller than the stamens, top broad, stigmas recurved linear, ovary obconic quite inferior.

Locality uncertain; from the jungles of the Malay Peninsula, cultivated in the Botanic Gardens, Singapore.

Easily distinguished by its very large leaves and short raceme of yellow flowers, with a quite inferior ovary.

P. stellaris. n. sp.

Rhizome ascending, about two inches long. Leaves several, petiole three inches long, flat above, the back rounded and winged for part of its length, blade lanceolate acuminate with waved edges, subcoriaceous, deep dull green, five-ribbed, four inches in length and one inch across. Raceme two inches long with a stout rachis the base nearly covered with lanceolate

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acuminate white bracts $\frac{3}{8}$ of an inch long with broad bases. Flowers numerous crowded, solitary in the bracts, small star-shaped, green, outer bract lanceolate acuminate, longer than the pedicel, inner one very small. Pedicels $\frac{1}{8}$ inch long. Sepals and petals similar narrow linear obtuse with revolute edges, dull greyish green, less than $\frac{1}{8}$ of an inch long, spreading. Staminal ring green, the stamens almost completely free, filaments oblong thick fleshy, anthers small orange, cells diverging. Ovary quite inferior rather large obconic. Style thick conical violet, taller than the staminal ring. Stigmas three recurved. Seed globose, when dry as large as a large pea.

Hab : rocky banks, Penang Hill ; Province Wellesley at Tasek Gelugur. Pahang, Tahan River woods.

Our smallest species, a little tufted plant, remarkable for its little star-like flowers with very narrow petals and sepals the edges curled back. The ovary is very distinctly inferior, and is surmounted by a conical violet style longer than the stamens, which are barely connate, being easily separated and clearly shew that the ring is composed of the stamens, and is not any part of the perianth.

It flowers in February, and is very common on Penang Hill.

There are specimens of several other species in the herbarium of the Botanic Gardens, Singapore, evidently undescribed, but insufficient for determination. Most were obtained along the Tahan River in Pahang, where these plants were numerous ; unfortunately at the time of our visit nearly all were in fruit.

In the Flora of British India there is also described an *Ophiopogon*(?) *prolifera*, from Penang, which was sent thence by T. Lewis to the Horticultural Society's gardens, where it flowered in 1845. It is very little known, but I suspect it is a curious plant which grows in masses on the rocks at the top of Penang Hill, but which neither in its native haunts nor yet under cultivation here seems ever to produce flowers.

The White Snake of the Selangor Caves.

Many of those who have visited the wonderful caves near Kwala Lumpur have heard tell of the curious white snakes which occur therein, but few have seen them, and no specimens were sent to Europe for identification till this year, when several captured by Mr. C. B. Harvey and myself in December 1896 were sent, together with a drawing made by the former, to the Natural History Museum, where Mr. Boulenger kindly identified them as *Coluber tenuis*, a snake widely distributed throughout Eastern Asia, occurring at Darjiling, Sumatra, Borneo, and China, but not previously known to occur in the Malay Peninsula.

The animals are quite harmless. They attain a length of over six feet, the largest taken being six feet seven inches long. In comparing the specimens from the Selangor caves with the description in the books of *C. tenuis*, one notices some considerable differences in color, and as this difference seems to have a bearing on the peculiar habits of the snake here, I will describe it. The top of the head is bluish grey, and there is a black line about an inch long through the eye towards the neck. The neck and back are of a pale ocreous color, each scale being tipped with isabelline, getting paler towards the tail; the centre of the back is yellowish, and the belly pale yellowish white. The tail has a white bar along the back line, and the under part is also pure white; along the sides runs a purplish grey bar, becoming darker towards the tip, where it becomes black. The eyes are very large and black.

This coloring, as will be seen, is a very remarkable one for a snake, and would make it very conspicuous if it were to live in the woods or other open places, but is, as will be explained, remarkably suitable for its usual habitat. As far as is known the snake occurs here only in the caves of Selangor; and, it is stated, also of Perak. It frequents the darkest portions of the caves, often living at a considerable distance from the mouth, but it can sometimes be met with at the mouth, or near one of the large

shafts which communicate with the top of the rocks. The caves swarm with bats, which however chiefly congregate in certain spots, entering by the shafts or other holes, and the snakes feed on these bats. They therefore have a habit of resting on the ledges of rock in the neighbourhood of the exits, with the head hanging over the edge, so as to capture the bats as they fly in and out. I have twice caught these snakes with bats in their mouths.

The walls of the caves, though of white crystalline limestone, are not pure white, but of a pale ocreous yellow, and here and there are black veins, running usually vertically down the sides. The coloring of the snake is so exactly that of the walls, the black line on the tail representing the shadow of a crack or projecting vein, that the animal when at rest on the walls is often exceedingly difficult to see, but when it leaves the rocks and creeps across the black mud of the floor it is of course very conspicuous, appearing to be pure white by contrast. So invisible is it indeed that the largest I caught (which was in the darkest part of the large dark cave, about half an hour's walk from the mouth) nearly escaped my observation, though I was looking carefully for them. It was resting motionless against the walls of the cave in an erect position, and I had passed it by, and only noticed it on returning, so beautifully was it adapted for concealment.

The snake being quite a harmless one has no need of warning colors in order to caution its enemies, as some of our poisonous snakes have, and it is probably quite free from any danger from enemies, as no snake-eating animals inhabit the caves, but its coloring must be extremely useful to it while lying in wait for its prey, which would hardly be able to see it when reposing on a ledge of rock.

Mr. Boulenger in his letter expresses a doubt as to this coloring being adapted to its surroundings, on account of the very wide distribution of the snake. I can find however no information as to its habits elsewhere, or even in what kind of localities it occurs. The only published accounts of it which I have seen merely describe its external form and color.

(Boulenger, Catalogue of snakes. vol. ii. p. 47. Günther. Reptiles of India. p. 242.

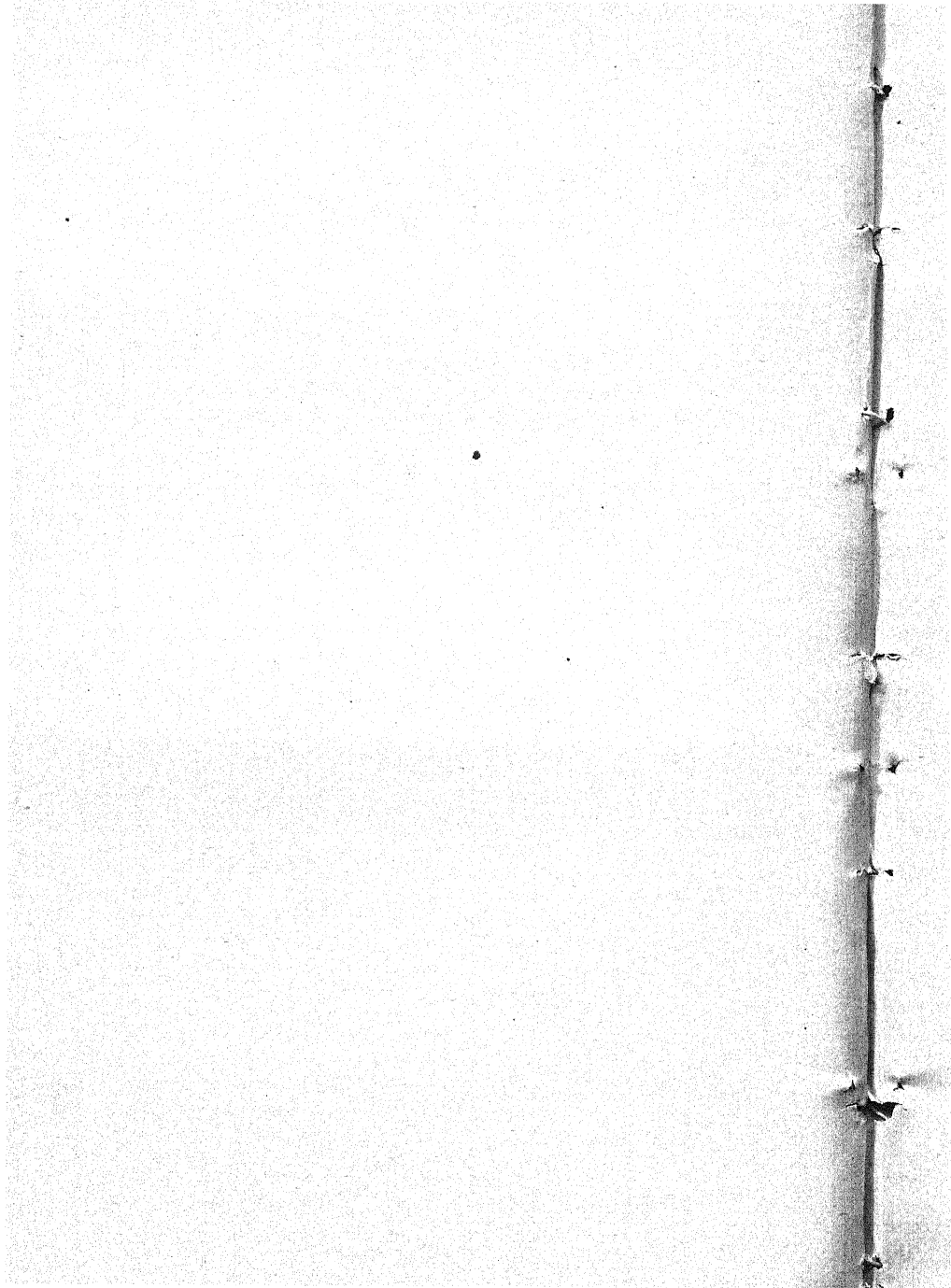
In some of the regions in which it has been found, such as

Siam, Sumatra, and Borneo, there are limestone rocks and caves not only similar to those of the Peninsula but also possessing a very similar Fauna and Flora. Indeed it appears highly probable that this limestone formation was originally continuous with that of the Malay Peninsula. But I notice some very distinct differences in the coloring of specimens described in the above-quoted works and our animal. Thus in the Catalogue of Snakes the animal is thus described: "*Grey-brown or olive above head and nape uniform, anterior part of back with black transverse lines or network, posterior part with a pale vertebral stripe between two broad black ones, belly yellowish anteriorly, greyish posteriorly, a black stripe along each side of the posterior part of the belly, and along each side of the tail, separated from the upper lateral stripe by a whitish stripe.*"

In the parts italicised it will be noticed that there is a great difference in color. No part of our snake can be called even grey-brown, still less olive, the head has quite a different color from the nape, being bluish grey, and there is no trace whatever of any black lines on the anterior part of the body. In fact the snake as described in the Catalogue is much darker in color altogether. I may mention that all the specimens I have seen, ten were exactly similar in color.

It is usual in zoology, at least in the case of most orders of animals, to disregard variations in color as of no specific value, or at least to mention them merely as color-varieties. But though for mere classificatory purposes color is often unsatisfactory as a determining character, it is generally of the utmost importance to the animal, whose whole life history is more apt to depend on its coloring than on the presence or absence of an extra tooth or scale. A constant difference in coloring whether in plants or animals means a constant difference in the life of the whole organism. In a case like this, one may I think be safe in saying that the cave-snake has been adapted in a most remarkable manner to its exceptional circumstances, and is at least on the way to become a species distinct in the eyes even of the systematist.

H. N. Ridley.



SHORT NOTES.

Precocious Coco-nuts.

Mr. A. B. Stephens sends the following note on an aberrant Coco-nut.

It may interest some of the readers of your Botanical Notes to hear of the following freak of nature regarding a very young Coco-nut plant which I saw on my visit to the Yam Seng Estate, Perak. The nut was received amongst a great number of others on the 10th May 1897, and was laid out in the usual way with them. This particular nut only sent out a few small crinkly leaves of about 15 inches in height, but they are apparently coming from two stems, and from one of them there are no less than five fruit fronds, four of which are barren, but the fifth has ten beautifully formed small coco-nuts on it. Unfortunately the plant was pulled up and removed to the overseer's house on 23rd November, and it has considerably dried up, but it has been put out again and has a green shoot on it, so that possibly further developments may yet be seen. It must surely be almost a record for a nut to send out fruit fronds and actually bear nuts in six months and thirteen days.

A. B. Stephens.

Certainly this is a most remarkable monstrosity, and I can find no record of anything of the kind, but about a year ago a Chinaman brought to the Gardens in Singapore as a great curiosity a somewhat similar specimen. The nut was still attached to the plant, which bore the ordinary young leaves, from between which was protruded the portion of an inflorescence consisting of two short branches, the longest about six inches long, the other much shorter, which both bore the ordinary flowers. Naturally I thought at first it might be a hoax, such as the Chinese have long been famous for, but I carefully examined it and satisfied myself that the flower spikes really were attached in the axils of the leaves. The owner was anxious to sell it at the

price of 100 dollars. It would be very interesting to work out the anatomy of such curious phenomena as these. It is possible that the flower spikes were formed in the ovary long before, something after the manner of a monstrosity sometimes met with among the cruciferae (Mustard, and Turnip), where the fruit has been found to contain flowers instead of seed, but it seems more likely that it is a case of extreme precocity, where the young plant for some reason has begun to flower years before it might be expected to.

H. N. R.

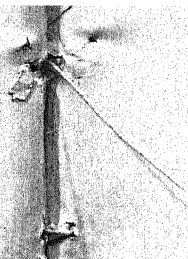
The White-winged Bat in Singapore.

The very curious and beautiful white-winged bat, *Taphozous affinis*, hitherto only known from Labuan and Sumatra, proves also to be an inhabitant of Singapore, a specimen having been captured at light in the Botanic gardens after a heavy storm of rain. It is a fairly large bat, the head and back of a deep brown colour, with a few white spots on the head, and the whole of the chest and abdomen covered with beautiful silky white fur. The wings at the base are black, gradually passing into white, so that the greater part of the membrane is white. The animal is also remarkable for the tail, which is rather long, passing through the membrane connecting the feet, (a character common to the group of bats to which it belongs, but of this group we have very few species here), and another remarkable peculiarity is the possession of a small pouch beneath the chin, the use of which is by no means clear.

It is possible that this bat is not so rare here as might be supposed from this being the first recorded capture in the Malay Peninsula, as I have seen several very light-coloured bats flying over the reservoir, which looked suspiciously like the white-winged bat.

Hyblea puera cram.

While travelling in the Dindings and Province Wellesley in the spring of 1897, I was struck by the appearance of the mangrove swamps near Prai and along the Bruas river, whole patches of which were absolutely bare of leaves, and looked as if they had been burnt. In some spots miles of trees were quite leafless, while in others only isolated patches were at-

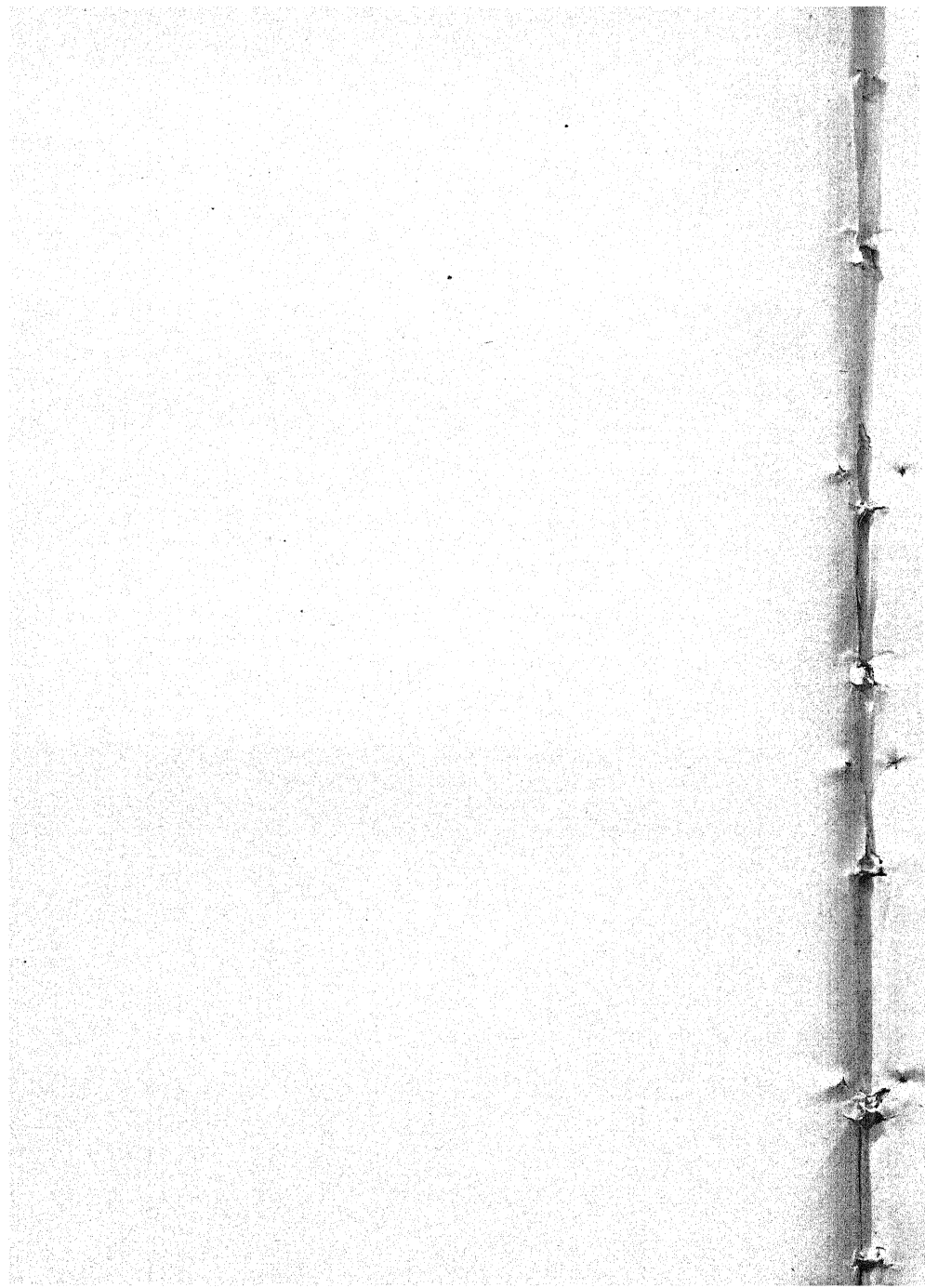


tacked. Closer examination showed that the devastation had been effected by caterpillars, which had now turned into chrysalids, rolled up in the remains of the leaves. A Malay at Telok Sera in the Dindings brought me some of these small black chrysalids, and from them I raised some moths which Mr. C. O. Waterhouse tells me are *Hyblea puera* cram. This moth, a native of the West Indies, India, Africa, and Java does not appear to have been recorded before from the Malay Peninsula. The Caterpillar seems to feed exclusively on the leaves of *Avicennia officinalis*, the "Apiapi" of the Malays. It is a valueless tree, even as firewood, and it is fortunate that the insect only attacks this tree and not the more valuable true mangroves, which might be a serious damage to our firewood supply in these parts.

The Moth is rather pretty, one inch across the wings, the upper ones brown with chestnut markings, the under ones orange colored with a waved black bar running round them within the margin, the edges of the wings are prettily fringed, The antennæ are slender and thread-like.

The Malays stated that they had never seen anything like this devastation before, and certainly I never saw any other trees so despoiled of their leaves in this part of the world. It would be interesting to know if the trees have recovered the injury or are attacked again this year.

H. N. R.



An Account of Some of the Oldest Malay MSS. now extant.

BY THE REV. W. G. SHELLABEAR.

By the courtesy of the librarians of the British Museum, the Bodleian library at Oxford, and the University library at Leiden, I was enabled in the summer of 1895 to make careful copies of some very old Malay manuscripts which are preserved in those libraries. As far as I have been able to discover, these mss. have never before been noticed in any scientific journal, and have never even been examined by anyone capable of understanding their historic and philological interest. This is the more remarkable in the case of those in the Bodleian library since it is probable that they are the oldest Malay mss. now extant, and are therefore of peculiar value to the student from their bearing upon the Malay language and literature.

I had also an opportunity of making a brief examination of six interesting Malay mss. which are the property of the Cambridge University library, but as these have been described at great length by Dr. S. van Ronkel in Part 2 of the 6th Series of *Bijdragen tot de Taal- Land- en Volkenkunde van Nederlandsch-Indië*, it is only necessary here to say that they were the property of a Dutch scholar, Erpenius, who died in 1624, and three of them appear from signatures to have belonged to a certain Pieter Willemsz. van Elbinck, who was at Acheen in 1604, went to the Eastern Archipelago again in 1611, and died in 1615 in London, two years after his return.

The manuscripts described in this paper consist of six letters, and a copy of the *Hikayat Sri Rama*, which is a Malay translation of the famous *Ramayana*. The letters are arranged, as nearly as can be ascertained, in chronological order, and at the end of the paper has been placed an extract from the *Hikayat Sri Rama*, sufficient to give a good idea of the spelling and of the diver-

gence of this manuscript from the text used by R. van Eijnsinga in his edition of this work.

For the benefit of those who are not familiar with the Arabic character, a transliteration in the Roman character has been made, and the six letters, being of some historic interest, have been translated into English.

The following is a brief description of the mss.

(A) is a letter of authority to trade, given by the king of Acheen to an English captain, perhaps Sir James Lancaster, who was in charge of the first voyage to the Eastern Archipelago undertaken by the English East India Company, and was at Acheen in 1601. This manuscript is in the Bodleian library at Oxford, and is numbered MS. Douce Or. e. 5. It is on a single sheet of paper, and consists of four quarto pages of writing. The first page is in the Arabic language, and is the latter part of the letter of the king of Acheen to Queen Elizabeth, an English translation of which is found in Purchas's *Yoyages*, entitled "Hakluytus Posthumus, or Purchas his pilgrimes, London, 1625, fol. 4 vols." The first part of this Arabic letter was probably on another sheet, and may either be lost or possibly is preserved among the Arabic mss. in the Bodleian library. The second, third and fourth pages of the ms. contain the Malay letter, the text of which is given below. The handwriting is apparently that of a European, and it seems probable that this manuscript is merely a copy of the original documents. The original letter from the king of Acheen to Queen Elizabeth is said to be preserved "in the Archives in London," and it is possible that it might be found if search were made among the early papers of the East India Company. The style of this Malay letter bears some resemblance to that of the English version of the letter of the king of Acheen to Queen Elizabeth. The heading "*Jawi yang di-persembahkan kapitan Inggris itu*" would seem to imply that the letter had also been written in some other language, probably Arabic; and it is remarkable that the word *Inggris* is used in this heading, whereas in the body of the letter the French word "*Inglis*" is used, as also in letter B, from which it seems probable that the heading and the body of the letter were written by different persons. Captain Lancaster's interpreter was a Jew, who spoke Arabic, and we may perhaps conjecture that the letter of authority to trade, like the letter to Queen Eliza-

beth, was written in Arabic, and that the text here given is the Malay translation of it. This supposition would account for the absence of those forms of address which are usually found in Malay letters and can be seen in B, which is a very similar letter of authority. The letter to Queen Elizabeth is dated 1011 A. H., which is the year 1602 of the Christian era. The Malay letter of authority to trade was probably of the same date, and some such document is evidently referred to in the closing paragraphs of the letter to Queen Elizabeth, where it is stated "we have incorporated them into one corporation and common dignity; and we have granted them liberties, and have shown them the best course of traffic." The following is the translation of the king of Acheen's letter to Queen Elizabeth which is given in Purchas.

THE LETTER OF THE KING OF ACHEEN TO THE QUEEN OF ENGLAND.

Glory be to God, who hath magnified himself in His works, ordained Kings and Kingdoms; exalted himself alone in power and majesty. He is not to be uttered by word of mouth; nor to be conceived by imagination of the heart: He is no vain phantom; no bound may contain him; nor any similitude express him. His blessing and His peace is over all. His Goodness in the creature: He hath been proclaimed by His prophet heretofore, and since that often; and now again by this writing at this present, inferior unto none. For this city, which is not slack to shew their love, hath manifested it, in the entertainment of that Society, which filleth the horizon with joy, and hath confirmed it to the eye by a sign, which bringeth knowledge of remembrance of it generally, and particularly: and for that their request is just, with purpose for exchanges; and they themselves of honest carriage, and their kindness great in doing good in general to the creatures; helping the creature in prosperity and adversity jointly; giving liberally unto the poor, and such as stand in need of their abundance; preserving the creature in their uttermost, with a willing mind: which for them now is extended unto *India* and *Arach*; sending forth the chiefest men of discretion and note, calling all the best of the creatures to Council herein.

This is the Sultana, which doth rule in the Kingdom of *England*, *France*, *Ireland*, *Holland* and *Friseland*. God continue that Kingdom and that Empire long in prosperity.

And because that he, which hath obtained the writing of these letters from the King of the Kingdom of *Ashey*, who doth rule there with an absolute power; and for that, there came unto us a good report of you, declared and spread very joyfully by the mouth of Captain James Lancaster; (God continue his welfare long!) And for that, you do record that in your letters, there are commendations unto us, and that your letters are patent privileges; Almighty God advance the cause of this honourable consociation, and confirm this worthy league.

And for that you do affirm in them, that the Sultan of *Afrangie* is your enemy, and an enemy to your people, in whatsoever place he be, from the first until now; and for that he hath lift up himself proudly, and set himself as the king of the world: Yet, what is he besides his exceeding pride, and haughty mind? In this therefore is our joy increased, and our Society confirmed; for that he and his company are our enemies in this world, and in the world to come; so that we shall cause them to die, in what place soever we shall meet them, a public death.

And moreover you do affirm, that you desire peace and friendship with us: To God be praise and thanks for the greatness of His grace! This therefore is our serious will and honourable purpose truly in this writing, that you may send from your people unto our *Bandar*, to trade and to traffic: And that whosoever shall be sent unto us, in your Highness name, and to whomsoever you shall prescribe the time, they shall be of a joint company, and of common privileges: for this Captain and his company, so soon as they came unto us, we made them of an absolute society. And we have incorporated them into one Corporation and common dignity: And we have granted them liberties, and have showed them the best course of traffic. And to manifest unto them the love and brotherhood between us and you in this world, there is sent, by the hand of this Captain, according to the Custom, unto the famous city, a ring of Gold beautified with a ruby, richly placed in his seat; two vestures woven with Gold, embroidered with Gold, inclosed in a red box of Tzin. *

Written in Tarich of the year 1011 of *Mahomet*. Peace be unto you.

(B) is also in the Bodleian library at Oxford, and is numbered MS. Douce Or. e. 4. This is undoubtedly an original document, for it bears the stamp of Sultan 'Ala'u 'd-Din Shah of Acheen, and is evidently in the handwriting of a native. The letter is not dated, but being a letter of authority to Captain "Harry Middleton" for trading purposes, we are able to fix the date with some certainty, for we know that Sir Henry Middleton went out with Sir James Lancaster in 1601, and was appointed at Acheen to the command of a vessel named the "Susan" and sent to Priaman, a place a few miles north of the present town of Padang on the west coast of Sumatra, whence he carried home a cargo of pepper. His return was minuted 21 June 1603, which was nearly two months before the arrival of Sir James Lancaster. Moreover this letter bears strong internal evidence of being written at the same time, if not by the very same person as the original letter from which A. was copied, and the fact that they both belong to the Douce mss. would lead to the conclusion that they both came from the same source. The similarity of spelling will be seen to be quite

* or China.

remarkable, and it will be noticed that the spelling of C., which was written in 1612, at the same place, differs considerably from A. and B. Some of the chief points of resemblance between A. and B. are: the use of the word *Inglitir* for England; *meli* for *bi*; similarity in the use of *tashdil* in all the words common to the two letters, namely, *sakalian*, *negri*, *kapal*, *kapitan*, *t'alok*, *ia*, *memeli*; and the use of *suhbat* for *sahabat*.

(C) is numbered MS. Laud Or. b. I (R) in the Bodleian library. It is a letter dated 1024 A. H.=1612 A. D., from the Sultan of Acheen to King James the First of England. It is written on a scroll about three feet long, and is elaborately illuminated. The handwriting is good, being very much superior to that of B., but the orthography is in some respects very similar to that of letters A. and B.

(D) is one of a small collection of seven Malay letters, which are preserved in the University library at Leiden, Holland. The trustees of the University library were kind enough to send these letters to England in order that I might have ample leisure to examine them and to copy them carefully. None of these letters had any catalogue number when I examined them. They are all official documents, and appear to date from the same period, about 1670 to 1680 A. D. I have selected two of these letters for reproduction in this paper. The one marked D. is a letter sent by the *Captain Laut*, a native commander of sea-forces, at the island of Bouton, south-east of Celebes, appointed by the Dutch East India Company, and addressed to the Dutch Governor General at Batavia. Neither this letter nor any of the other six appear to be of any very special historical interest. The date of this letter is 1080 A. H.=1670 A. D.

(E) is another of the letters in the Leiden University library. It is an official letter from the King of Jambi, in South-east Sumatra, to the same Governor General to whom the above-mentioned letter was addressed, namely Johan Maetsuijker. This document bore no date, but it is minuted on the back in Dutch, in the handwriting of the period, as having been received on the 30th April, 1669.

(F) is a letter preserved in the British Museum, where it is numbered Rot. Harl. 43. A. 6. This document came to the Museum about 1752 A. D. with the Harleian collection, but it

probably belongs to an earlier period, and may have been in the Harleian collection for many years before it came to the British Museum. It is remarkable that in this letter the word *Sinnyor* should be used in addressing an English captain. Internal evidence leads to the conclusion that the letter was written to the English captain at Jambi, on the East coast of Sumatra, from the neighbouring State of Birni, and not from Brunai in North Borneo; the spelling of the two words would be the same in Malay, but the Malay has been transliterated Birni in the text for the following reasons: In the first place it is difficult to believe that an embassy would be sent such a distance as from Brunai to Jambi for the purpose of procuring saltpetre and blankets, when the same articles could probably have been obtained much more easily from the Spaniards; and secondly the two countries are spoken of as being "as if they were one country," which seems to exclude the possibility of the letter having been written from Brunai. On the other hand it is not so easy to account for the use of the word *Sinnyor* if the latter was written from Birni as it would be if it came from Brunai, where Portuguese and Spanish influence were very strong. It is mentioned, however, by Marsden that in 1629 a Portuguese squadron ascended the Jambi river to attack some Dutch ships which were sheltering there, from which it would appear that the Portuguese had made their power felt in that neighbourhood. The English Company, as well as the Dutch, had an establishment at Jambi, and it seems probable that the letter was written after that establishment was opened, but the date cannot be fixed with any accuracy. The handwriting of this letter is particularly good, and the traces of Arabic influences on the orthography, which are so strong in A. B. and C., are absent here. The letter *dal* is here frequently written with three dots under it, which appears to me to be an indication of Javanese influence, for in that language there are two "d" sounds, one of which is distinguished at the present day when writing in the Arabic character by placing three dots under it. The *ga* in this letter also frequently has the three dots under it, as the Javanese write it, but that is no criterion, for the same method of writing it will be found in A., B. and C. The Javanese titles *adipati* and *pangéran* were evidently in use at Jambi when this letter was written. The *hiati* in this letter are caused by

اوان بر فتنه کند سورج مسکن سکل اوتان دان سکل است اورغ رخ
د بوان است قدیمون سقمیکن کند سکل کلور کیر دان کند اوتان
ارست مکر کام ستمکن و صند مریکت دان جلوات سورج در قد
اورغ اعلیتر است مکر اوتان اقد سورج شود کیر اورغ اعلیتر است
قد سورج شود کیر اورغ رخ لاین مکر است است ثابت اقد اورغ است
نور ای نسیال دان لیل بر جول مکر کام حکم کن شمرت حکم رخ بر لاک دلم
نکری دان جل بر حکم سورج اورغ اعلیتر است عمل سام کندین اودن
اورغ رخ لاین مکر کام حکم کن شمرت حکم این نکری

میان دین و دین مل مات بدین لایش مک دین اورغ اعلیٰ تر نور سناک
کام دین مل بر خول کام دین اورغ اعلیٰ تر این نور جان هندق ای مانور دم
نیکریک بارغ ساق که دین بر کتله قدان دین جرای هندق بر این نور
دو نیکریک بر کتله قدان مک جانغن سسورغ غون ملا غون سنی در ایت
ملینکی چکلو ادخو سسورغ اتسیر اتو فو توغ سسورغ اتسیر جل یلم
دین دین دین یلم دقو تسکی حاکم حکمیر مک جانغن ای دهول بر این و عدل
سد هله حکمیر مک ای بر این مک حکمیر غ و حکمیر این بنیاد دین مل بر خول
دین مات بدین دین دیوان کهد نیکریک این دین کهد سکل نیکریک غ غلو
نیکریک این جانغن لاک مریت مک فاکت دین سکل دین جانغن کام امیل
غشور و دق دق سکل شود کیر غ دلم کهد مریت دین در دق سکل اورغ
اغلیر ایت دین سکل اورغ اعلیٰ تر ایت دین کیریک دین بر لایم کهد
دلا و نیکریک ای دین دین دین دین دین دین دین دین دین دین
دین و نیکریک ای دین دین دین دین دین دین دین دین دین دین
ساعت طوفان ای دین دین دین دین دین دین دین دین دین دین
منت نون ای در دق کام قد منت قراه غ کیل کیل دین سسورغ
سکل مات بدین دین دین کهد غ هندق کارم در دق ساعت طوفان
ایت مک کام طوفان ای دین دین دین دین دین دین دین دین دین
مات دین ایت دین دین دین دین دین دین دین دین دین دین
دین دین دین دین دین دین دین دین دین دین دین دین
نور دین دین دین دین دین دین دین دین دین دین دین
در دین دین دین دین دین دین دین دین دین دین دین

سجای مع دفر و سکن کشتی انگیز است

الک راجع کولر یغ دبلر و اغن این یغ مکتب کرجان نیکو ایوان
مکری محمد دان سکل یگری یغ مکتب و کیری ایچ مک سکن کام یغ منیلک
کقد سورت این هند قله دغن تیلک کیمیک دن مالک یغ سجه تر دن
کام دغر کن فرکتان یغ دلیز دان کام فمکن سکل فرکتان یغواله تلری
سنگ دغن سک هتیک مری کام فاد این یغواله واده بر حکت دغن
راج اغلیتر دن کام قون بر حکت دغن سکل رعیت راج اغلیتر است
سقرت کام بر حکت دغن سکل مانشی یغ لای دلم دنیا این دن بر بوت
بایک کام اگر اورغ است سقرت کام بر بوت بایک اگر اورغ یغ لای
ایت یغواله بر بوت بایک اگر مریکت دن کتیر مریکت دلم نیکری
دان کتیر فرسعا هن مریکت دن میلک ال کقد مریکت در قواله
هند ق بر کاسه کسین دغن راج اغلیتر است دن در قواله هند ق
بر بوت بایک اگر سکل اورغن ایت مک کفر یکتا اگر مریکت یغ دغن
سک دغن این دن اگر مریکت یغ لاک ال دغن قون تلک مریک کفر یکتا
اگر مریکت یغ دغن کایچه دن کسند دغن تیلک ال لاک تاکت مریکت
این قتل مریکت دن اگر اوت مریکت دن اگر سکل مات بند یغ دوا
مریکت تیلک ال مریکت تاکت دن سکل اکند اک دن اگر سکل
کام اورغن قون اقبل مریکت مباح سول مات بند یغ کیری
لایک مل بر حوله کام دغن دلیز دن بر بوت کاکر قله کام دغن سول
یغ اد دن دغن مات بند یغ افند کام سقرت کام بایک دن بر بوت
تاکت مات بند دغن اورغن لایک ال اگر مریکت در قواله سکل کیر

فيما ان سلطان الافرنج عدو كثر وعدو مبين في اي موضع
كان من الاول الى الآن لانه ارفع نفسه بالكرامات وجعل نفسه
سلطانا في الدنيا وما ذاك لامن اشدد كبره وازيد عجبته
وبذلك تزايد سرورنا وتكاثر حبورنا لانه هو ورعيته
عدونا في الدنيا والآخرة وقاتلناهم في اي مكان ملاق بهم
بالقتل الشهيرة وايضا ذكر في فيها انك تريد من مصالحنا
وموافقة بيتنا فله الحمد والمنة على افضل المعاهد وذلك
اهم ارادتنا واكرم قصدا مؤكدا بذلك المسطور في هذا
الصدور وبعد هذا نرسل من جماعتك الى بندرنا
للمعاملة والتجارة فيها وصل اليها باسمك العالي ورسلك
الشري فله الرعاية الوافرة والكرامات العشرة لان ذلك
الكثرة وجماعته لنا وصلوا اليها عاملناهم بالرعاية التامة
وانسناهم غاية الانس والكرام وبذلناهم المسامحة
واشرنا اليهم احسن طريق المعاملة وذلك لعين عند الناس
بيننا وبينك الوثقة والاخوة في الدنيا والكرامة فصدد
بيدك لك الكثرة على سبيل هذي العشرة العلى غائب
الذهب الزين بالياقوت العالي عدد في انايه الثياب
الفسوج بالذهب المنقش بالذهب عددان في راعل
الصدوق الاحمر الصيني لاربع ملحوظين بالعين الزينة
والعنايد الصمدانية والكرام فستطورت بتاريخ
احدى عشرة عدد الا عدد الاسلام

the edge of the paper being torn away.

(G.) This is an extract from the manuscript of *Hikayat Sri Rama* mentioned above. The book is a quarto volume of about 800 pages, and is preserved in the Bodleian library, Oxford, under catalogue number MS. Laud Or. 291. The paper appears to be of Eastern manufacture, and the handwriting is exceedingly good. The ms. is not dated, but the records of the library show that it was acquired in 1633. It seems probable that it came from the East at the same time as letter C., which was also in the Laud collection before it was acquired by the Bodleian library.

I am much indebted to Rev. H. L. E. Luering, PH. D., and Mr. R. J. Wilkinson, for explanations of difficult passages in these manuscripts and for the derivations of words of Sanscrit and Arabic origin.

A.—Letter of Authority to Trade.

جاوي يع دفر سمبهن كفتن اغكرس¹ ايت
 اك راج يغ كواس يغ دباوه اغن اين يغ ممكخ تحت كرجان² نكري اچه
 دان نكري سمد³ دان سكل نكري يغ تعلق كنكري اچه مك سكلين كام يغ
 منيلك كقد سورت اين هندقله دغن تيلك كيجيكن دان تيلك يغ سجهتر دان

1. Note that the word *Ingggris* is used in this heading, whereas *Inglitir* is used in the body of the letter. It is remarkable that the change from *l* to *r* in the word *Ingggris* should have become fixed so soon after the appearance of the English in Acheen, unless the change was previously made in some other language; probably the word came into Malay from one of the languages of British India.
2. In this letter there is no *hamzah* in such words as *keraja'an*, *perkata'an*, *sa'orang*, etc; *merika'itu* is the only word in which *hamzah* appears.
3. The spelling of *Sammudara* is interesting, especially in view of the fanciful derivation of the word from *semut raya*, which is given in the "Sejarah Malayu."

کام دغرکن فرکتان یغ د لہن⁴ دان کام فہمکن سکل فرکتان بہواک تلہ
 برسبَد دغن سَلْک ہیتک ممری کام ناه⁵ ابن بہواک تلہ برصُحبت دغن راج
 اِغْلِیْتَر دان کام فون برصحت دغن سکل رعیت راج اِغْلِیْتَر ایت سقرۃ کام
 برصحت دغن سکل ماشی⁶ یغ لاین دلم دنیا ابن دان برہوت بایک کام
 اکن اورغ ایت سفرت کام برہوت بایک اکن اورغ یغ لاین ایت بہواک
 برہوت بایک اکن مریکیت دان کُتریم مریکیت دلم نکری دان کُتریم
 فرسباہن مریکیت دان منیلک اک کفد مریکیت درقد اک ہندق
 برکاسہ کسپہن دغن راج اِغْلِیْتَر ایت دان درقد اک ہندق برہوت بایک
 اکن سکل اورغن ایت مک کفریپیک اکن مریکیت یغ دانغ سکارغ ابن
 دان اکن مریکیت یغ لاک اکندائغ⁷ فون تلہ اک ممری کفرچیان اکن
 مریکیت یغ دانغ کاجہ دان کسُدَر دغن تیدالہ لاک تاکت مریکیت اکن
 کفل مریکیت دان اکن ارت⁸ مریکیت دان اکن سکل مات بند یغ دباو
 مریکیت تیدالہ مریکیت تاکت دان شغک⁹ اکنداک دان اکن سکل کام

4. The letter *nya* written with three dots below and one above seems to be peculiar to this letter, and is probably only a freak of the European copyist. Sometimes the dot above is omitted.

5. The spelling of the words *suka-hati-nya memeri kamu tahu*, and other similar forms, should be compared with the more modern system of spelling now in use on the Malay Peninsula. The spelling in this letter is very much more similar to the method of spelling used by the Arabs than the modern Malay spelling; which is what one would naturally expect.

6. In this letter most of the words of Sanskrit origin are spelt, as in that language, with a *shin*, whereas they are nowadays spelt with *sin*, though occasionally even now the *shin* is retained. Compare the Sanskrit *manusha*, *manushya*.

7. In Javanese the word *dateng* is spelt with the dotted *dal*.

8. In modern Malay *arta* is usually spelt *harta*, but the Sanskrit is *artha*.

9. *Sangka* is used here, and again lower down, in the sense of being suspicious, which is the primary meaning in Sanskrit.

اورغك فون اقبيل مريكت مباو سسوات مات بندر نكپرين¹⁰ كنكپريك
 اين مك مل برجوله¹¹ كام دغندي دان برنوكر تبارنله¹² كام دغن
 سسوات مات بند يغ اد فدان دغن مات بند يغ اد قد كام سقرت كام
 بنيك¹³ دان برنوكر تكارن مات بند دغن اورغ لاین ایت دلم اكيم¹⁴
 مريكت درفد سكل دكغد اكغ قد بنيك دان مل لاد دان ممل مات
 بند يغ لاين مك دغن اورغ اعليتر فون بنيك كام دان مل برحول كام
 دان اورغ اغليتر ايتقون جاك¹⁵ هندق اي ناون¹⁶ دلم نكريك بارغ
 براق كهندقن بركنله قداك دان جك اي هندق برلاين¹⁷ فون
 درنكريك بركنله قداك مك جاغن سسورغ فون ملارغكن دي برلاين
 ایت ملينكن جكلو اد حق سسورع انسب انو فھونغ سسورع انسب جك بلم
 دبايرن دان بلم دقونسكن حاكم كھن مك جاغن اي دھول برلاين ھڭك
 سدھله كھن مك اي برلاين مك حكم يغ دھمكن اين بنيك دان مل
 برحول دغن مات بند يغ دبوان كقد نكريك اين دان كقد سكل نكري

10. مات بند درنكپرين should probably read. مات بندر نكپرين

11. Notice *meli* for *beli*. The *ha* at the end of the word *berjual* is apparently intended for the *ha* of the particle *lah*, the *lam* at the end of the word *jual* being made to do duty for the particle *lah* as well. The *tashdid* probably belongs to the *wau*, as it certainly does four lines below.

12. The use of the figure 2 for reduplications (*angka dua*) seems to be a modern contrivance; it occurs nowhere in these mss.

13. This spelling of *beniuga* is much nearer to the Sanskrit than the modern *berniaga*. The same spelling will be found in letter C.

14. This word is probably the Javanese *agēm* (for *piagem*), meaning "written authority".

15. *Jaka* for *jika*. This, according to Favre, is the form which the word bears in the Dayak and Batta languages.

16. *Naun* or *nawun* is the Achinese form for *nawuny*.

17. *Berlain* is perhaps a copyist's error for *berlayar*.

يَغْ نَعْلَقْ نِڤَرِيكْ اَيْنِ جَاغْنَلَه لَاكْ مَرِيكْتْ تَاكْتْ دَانِ سَغْكَ دَانِ جَاغْنِ
 كَامْ اَمْبِلْ عُسُورْ دَرْدْ سَكْلْ شُودْڤَرْ يَغْ دَلْمْ كَفْلْ مَرِيكْتْ دَانِ دَرْدْ سَكْلْ
 اَوْرَغْ اِغْلِيْتَرْ اَيْتْ دَانِ سَكْلْ اَوْرَغْ اِغْلِيْتَرْ اَيْتْ دَانِغْ كِنِڤَرِيكْ دَانِ بَرَلَاڤَه
 كَفْلْ دِلَاوْفْ¹⁸ نِڤَرِي اِچَه دَانِ دِنْكِرِي سَمْدَرْ دَانِ نِڤَرِي سَكْلْ نَعْلَقْ
 نِڤَرِي اِچَه جَكْ دُتْرُونْ طُوفَانْ اَكْنِ كَفْلْ اَيْتْ مَكْ تَاكْتَلَه اِي اَكْنِ كَارْمْ
 كَفْلْ اَيْتْ دَرْدْ سَاغْتْ طُوفَانْ اَيْتْ جَكْ هِنْدَقْ اِي مَنُورِنَكْنِ سَكْلْ
 ايسْ كَفْلْ اَيْتْ دَانِ مَنْتْ تُولُغْ اِي دَرْدْ كَامْ قَدْ مَنْتْ فَرَاهْ يَغْ كِجَلْ كِجَلْ
 دَانِ سَمْنِ مَنُورِنَكْنِ سَكْلْ مَاتْ بِنْدِ يَغْ دَلْمْ كَفْلْ يَغْ هِنْدَقْ كَارْمْ دَرْدْ سَاغْتْ
 طُوفَانْ اَيْتْ مَكْ كَامْ تُولُغْ اِي قَدْ مَنُورِنَكْنِ مَاتْ بِنْدَانِ سَبَارَغْ دَاقْبِنْ اَقِيلْ
 دَانْغَلَه مَاتْ بِنْدَانِ اَيْتْ كِدَارْتْ مَكْ كَامْ كَمْبِيلِيكْنِ كَفْدْ اَمْقُوبْ مَاتْ بِنْدِ اَيْتْ
 جَكْ دَبَرِي اَكْنِ كَامْ دَغْنِ كَاڤَه هَتِي بَارِعْ سَسَوَاتْ اَكْنِ حَقْ كَامْ قَدْ
 مَنُورِنَكْنِ مَاتْ بِنْدَانِ يَغْ تَرَسَبُوتْ اَيْتْ كَامْ تَرَمْ¹⁹ دَانِ جَكْ مَاتْ سَسُورَغْ
 دَرْدْ اَوْرَغْ اِغْلِيْتَرْ اَيْتْ مَكْ تَنْتَكَالْ اِي سَاكْتْ اَكْنِ مَاتْ اَيْتْ اِدْ اِي
 بَرَقْسَنْ²⁰ كَفْدْ سَسُورَغْ مَسْنَكْنِ سَكْلْ اَرْتَانْ دَانِ سَكْلْ اَرْتْ اَوْرَغْ يَغْ دَبُورَانْ
 اَيْتْ قَدْ مَبُورَه سَمْفِيكْنِ كَفْدْ سَكْلْ كَلُورِڤَاڤْ دَانِ كَفْدْ اَمْقُوبْ اَرْتْ مَكْ كَامْ
 صَخْنِ وَصْتَه مَرِيكْتْ دَانِ جَكْ مَاتْ سَسُورَغْ دَرْدْ اَوْرَغْ اِغْلِيْتَرْ اَيْتْ
 مَكْ اَرْتَانْ اِدْ قَدْ سَسُورَغْ شُودْڤَرْ اَوْرَغْ اِغْلِيْتَرْ اِنُوقْدْ سَسُورَغْ شُودْڤَرْ اَوْرَغْ

18. This word should be *laut*, the *pu* being a slip of the pen for *ta*.

19. This vowel of *trima* is inexplicable.

20. The spelling of *pesan* is peculiar, and so is the derived form *mesankan* a few words further on, for *memesankan*.

يغ لاین مک ارت ایت ثابت²¹ اد فد اورغ ایت کون²² ای بنیاک دان
 مل برجول مک کام حکمکن سقرت حکم یغ برلاک دلم نیکری دان جک برحکم
 سسورع اورغ اغلیتر دغان کندرین سام کندرین اتو دغن اورغ یغ لاین
 مک کام حکمکن شقرت حکم ایس نیکری

—:O:—

JAWI YANG DI-PERSEMBAHKAN KAPITAN
 INGGRIS ITU.

Aku raja yang kuasa yang di bawah argin ini, yang memegang takhta kerajaan negeri Aceh, dan negeri Samudra, dan segala negeri yang talok ka-negri Aceh. Maka sakalian kamu yang menilek ka-pada surat ini, hendak-lah dengan tilek kebajikan, dan tilek yang sejahtera. Dan kamu dengarkan perkataan yang dalam-nya, dan kamu fahamkan segala perkataan-nya. Bahwa aku telah bersabda dengan suka-hati-ku membri kamu tahu ini: Bahwa aku telah bersuhabat dengan Raja Inggitir, dan kamu pun bersuhabat dengan segala r'ayat Raja Inggitir itu, seperti kamu bersuhabat dengan segala manusia yang lain dalam dunia ini; dan berbuat baik kamu akan orang itu, seperti kamu berbuat baik akan orang yang lain itu. Bahwa aku berbuat baik akan merika'itu, dan ku trima merika'itu dalam negeri, dan ku trima persembahan merika'itu dan menilek aku ka-pada merika'itu, deripada aku hendak berkaseh-kasehan dengan Raja Inggitir itu, dan deripada aku hendak berbuat baik akan segala orang-nya itu. Maka ku perbaiki akan merika'itu yang datang sekarang ini, dan akan merika'itu yang lagi akan datang pun; telah aku membri keperchayaan akan merika'itu yang datang ka-Acheh dan ka-Samudra, dengan tiada-lah lagi takot merika'itu akan kapal

21. Probably this should be the Arabic word *thabit*, settled upon, determined.

22. I take this to be *kawan*.

merika'itu dan akan arta merika'itu, dan akan segala mata-benda yang di-bawa merika'itu, tiada-lah merika'itu takot dan sangka akan daku. Dan akan segala kamu orang-ku pun, apabila merika'itu membawa sa-suatu mata-benda deri negri-nya ka-negri-ku ini, maka meli berjual-lah kamu dergan dia, dan bertukar-tukaran-lah kamu dergan sa-suatu mata-benda yang ada pada-nya dergan mata benda yang ada pada kamu; seperti kamu beniaga dan bertukar-tukaran mata-benda dergan orang lain itu dalam agem merika'itu deri-pada segala dagang-dagang pada beniaga dan memeli lada dan memeli mata-benda yang lain-nya, maka dergan orang Inggitir pun beniaga kamu, dan meli berjual kamu. Dan orang Inggitir itu pun, jika hendak ia nawun dalam negri-ku, barang brapa kehendak-nya, berkenan-lah ka-pada-ku; dan jika ia hendak berlain pun deri negri-ku, berkenan-lah pada-ku; maka jangan sa-sa'orang pun melarangkan dia berlain itu. Melainkan jikalau ada hak sa-sa'orang atas-nya atau pihutang sa-sa'orang atas-nya, jika blum di-bayer-nya, dan blum di-putuskan hakim hukum-nya, maka jangan ia dehulu berlain, hingga sudah-lah hukum-nya, maka ia berlain. Maka hukum yang di-hukumkan ini, beniaga dan meli berjual dergan mata-benda yang di-bawa-nya ka-pada negri-ku ini dan ka-pada segala negri yang t'alok negri-ku ini, jangan-lah lagi merika'itu takot dan sangka. Dan jangan kamu ambil ushur deri-pada segala saudagar yang dalam kapal merika'itu, dan deri-pada segala orang Inggitir itu. Dan segala orang Inggitir itu datang ka-negri-ku, dan berlaboh kapal-nya di laut negri Acheh, dan di negri Samudara, dan di negri segala t'alok negri Acheh, jika di-turuni taufan akan kapal-nya itu, maka takot-lah ia akan karam kapal-nya itu deri-pada sangat taufan itu, jika hendak ia menurunkan segala isi kapal-nya itu, dan minta tolong ia deri-pada kamu pada meminta prahu yang kecil-kecil dan sampan menurunkan segala mata-benda yang dalam kapal yang hendak karam deri-pada sangat taufan itu, maka kamu tolongi ia pada menurunkan mata-benda-nya sa-barang dapat-nya. Apabila datang-lah mata-benda-nya itu ka-darat, maka kamu kembalikan ka-pada ampunya mata-benda itu. Jika di-bri-nya akan kamu dergan kaseh hati-nya barang sa-suatu akan hak kamu pada menurunkan mata-benda-nya yang tersebot itu, kamu trima; dan jika mati sa-sa'orang deri-pada orang Inggitir itu, maka tatkala ia sakit akan mati itu ada ia berpesan ka-pada sa-sa'orang mesankan segala arta-nya dan

segala arta orang yang di-bawa-nya itu pada menyuroh sampaikan ka-pada segala kluarga-nya dan k-pada ampunya arta, maka kamu sahkan wasiat merika'itu ; dan jika mati sa-sa'orang deri-pada orang Inglitir itu, maka arta-nya ada pada sa-sa'orang saudagar orang Inglitir atau pada sa-sa'orang saudagar orang yang lain maka arta itu thabit ada pada orang itu, kawan ia beniaga dan meli berjual ; maka kamu hukumkan seperti hukum yang berlaku dalam negri. Dan jika berhukum sa-sa'orang orang Inglitir, d'awa-nya kendirian sama kendirian atau dengan orang yang lain, maka kamu hukumkan seperti hukum isi negri.

—:—

THE MALAY [VERSION] PRESENTED BY THE
ENGLISH CAPTAIN.

I am the reigning sovereign of these [countries] below the wind, holding the throne of the kingdom of Acheen and Sumatra, and all the countries subject to Acheen. All ye who scan this letter shall [do so] with good will and peace, and listen to the words which it contains and understand them all. It has been my pleasure to declare for your information as follows:—I have made friends with the king of England, and ye shall be friends with all the king of England's people, as ye are friends with all the rest of mankind in the world; and ye shall do them good, as ye do good to the rest of men. For I do good to them, and I receive them into my country and receive their gifts, and I look upon them favourably, for that I desire mutual affection with the king of England; and for that I desire to do good to all his people, I am treating well those who have now come, and [shall do so to] those who shall come hereafter. I have pledged my faith to those who come to Acheen and Sumatra, so that they shall no longer be afraid for their ships and their possessions and all the valuables which they bring, and they shall not be afraid or suspicious of me. And as for all of you my people, when they shall bring any valuables from their country to this country of mine, ye shall buy and sell with them, and shall exchange your valuables for any valuables of theirs; even as ye trade and exchange valuables with other people by

their charters from all the foreigners for trading and buying pepper and buying other valuables, so shall ye trade with the English people and shall buy and sell. And the English people, if they desire protection in my country, whatever their desire may be, I approve of it? and if they desire to sail away from my country, I approve; let no one forbid them thus to sail. But if any one has any claim upon them, or if they are indebted to anyone, let them not sail until they have paid or until the judge has decided their cases; and when their cases are decided they may sail. Now as for this order which I command, for trading and buying and selling with the valuables which they have brought to my country, let them no longer fear or suspect; and ye shall not take tithes from any of the merchants who are in their ships, nor from any of the English people. And as for all the English people who come to my country and anchor their ships in the sea of Acheen, and in Sumatra and in the countries subject to Acheen, if a storm comes down upon their ships, and they are afraid that their ships will be wrecked for the violence of the storm, should they desire to discharge all the ships' cargo and request assistance from you, asking for small vessels and sampans to discharge all the valuables in the ships which are about to be wrecked for the violence of the storm, ye shall assist them to discharge their valuables as far as possible. And when their valuables reach the shore, ye shall restore the valuables to those that own them. If they voluntarily give you anything due to you for discharging the above-mentioned valuables, ye shall receive it. And if anyone of the English people shall die, and while he is sick unto death shall give an order to anyone to send his possessions and the possessions of the people whom he has brought, and shall order them to be delivered to his relatives and to the owners of the possessions, ye shall hold his Will valid. And if anyone of the English people shall die, his property shall go to some English merchant, or to some other merchant; the property shall be determined as belonging to the person, his associate in trade and buying and selling; ye shall give judgment according to the law of the country. And if any Englishmen go to law, their charges being one against the other or against some other person, ye shall give judgment according to the laws of the people of the country.

B.—Letter of Authority given to Captain
Harry Middleton.

علاء الدين
بختييار

دغن انڀر توهن سرو عالم سکلین سید یغ ما ملي ډانغ¹ کفد سکل فغليم
نڀري دان فرنوه² سکل نڀري یغ نعلق کآچه ادفون بارغ تاه کام سکلین بهو
کفل اورغ اغلیتر این کفتین برنام هارمیدلن³ اصل کفل این برلابه دلبوهن
نڀري آچه براف لماں اي دسان مک موهن درپښ اي برلایر کجاو جک اي
مل لاد انو بارغ سسوات دبرپښ اکنکام درهم⁴ انو بارغ سسوات یغ اورغ
اغلیتر این اورغ صحت کیت راج اغلیتر مک کفتین دان سکل شودکږښ
ایت هب فد راج اغلیتر یغ هب راج اغلیتر ایت سراس اورغ کتاله جک
اي مل برچول دغن کام یغ دلم تلق رتو اچه ایت دغن سبیرنږښ جو مک
سورت سي⁵ یغ کیت کارنیای اکندي این دغن دقوهنکښ درفد کیت سفای
جاغن اي دچبول⁶ سکل اورغ تلق رتو کیت مک جک دتجقکښ کفد کام

1. The *dal* of *datang* is dotted, as in Javanese. This is the only instance in this letter of a dotted *dal*. Compare *datang* in letter in A. note 7.

2. This word, which in modern Malay would be spelt with an *alif* instead of a *ha*, *pertua*, has apparently the same meaning as *ketua*, chief. Van Langen gives:—*Petuhā*: oudste, hoofd van een kaupong.

3. This is the writer's transliteration of Harry Middleton. See above page 110.

4. The use of the Arabic word *dirham* for money is suggestive.

5. This word, which will be found also two lines lower down, is probably

from the Arabic root *سعى* and signifies a signed document.

6. According to the system of spelling used in these mss., this word must be pronounced *di-chabul*; *di-chabul* would be spelt without the *wa*.

سکین سئی این هندقله کام فرملی دان جاغنه سسورغ درفد کام مَجْبُولِ دِي
 انيله سبد کیت کفد کام سکین والسلام .

As-Sultan

(Stamp.) 'Ala'u 'd-Din Shah
 berfirman.

Dengan anugraha Tuhan serwa 'alam sakalian, sabda yang maha mulia datang ka-pada segala perglina negri dan pertuha segala negri yang talok ka-Acheh. Ada pun barang tahu kamu sakalian, bahwa kapal orang Ingilitir ini, kapitan-nya bernama Harry Middleton, asal-nya kapal ini berlaboh di labohan negri Acheh; brapa lama-nya ia di sana, maka mohon diri-nya ia berlayer ka-Jawa. Jika ia memeli lada atau barang sa-suatu, di-bri-nya akan kamu dirham atau barang sa-suatu. Yang orang Ingilitir ini orang suhbat kita Raja Ingilitir, maka kapitan-nya dan segala saudagar-nya itu hamba pada Raja Ingilitir. Yang hamba Raja Ingilitir itu sa-rasa orang kita-lah; jika ia meli berjual dengan kamu yang dalam telok rantau Acheh itu, dengan sa-benar-benar-nya jua. Maka surat simi yang kita karunia'i akan dia ini, dengan di-pohonkan-nya deri-pada kita, supaya jargan ia di-chabuli segala orang telok rantau kita. Maka jika di-tunjokkan-nya ka-pada kamu sakalian simi ini, hendak-lah kamu permulia; dan jargan-lah sa-sa'orang deri-pada kamu menchabuli dia. Ini-lah sabda kita ka-pada kamu sakalian. Wa 's-sallama.

Sultan

(Stamp.) 'Ala'u 'd-Din Shah
 commands.

By the grace of the Lord of all the universe, the command of the most glorious one to all the officers of the country and the chiefs of all the countries which are subject to Acheen. Be it known unto you all as to this English ship, the captain's name is Harry Middleton, originally this ship anchored in the roadstead of Acheen; after being some time there, he asked to leave, and sailed for Java. If he buys pepper and so forth he will give

you money and so forth. Now these Englishmen are the subjects of my friend the king of England, and their captain and all their merchants are the servants of the king of England. Now the servants of the king of England are as if they were our people; if they buy and sell with you who live along the shores of Acheen, let all be done fairly. And this letter of authority which we give to him at his request, [is given] in order that he be not insulted by the people of our shores. If he shows this authority to any of you, ye shall show him honour; and let not one of you insult him. This is our command to all of you, Greeting.

—:—

C.—Letter from the Sultan of Acheen to
King James I of England.

سورة درقد سرسلطان فرکاس عالم جوھن بردولة راج یغ بروله مرتبت
کرجان یغ دلم تخت کرجان یغ تیاد ترلیه اوله فغلیبه یغ تیاد تردغر اوله
فغقر یغ برمالکي پاکداغ بروکر برکراوغ برسند برسندورا¹ بورن سدلفگم یغ
برابر مس² یغ براستان سیوجن منتغ یغ برسوغي برایکت بات فغلفگم یغ افام
چرمن سک تراوم یغ بر فنجورن مس بفرمات بیراف درقد فنجورن فبیرق راج
یغ مغمفوکن³ قربندهران درقد سنی⁴ مس دان سنی فبیرق دان درقد کلین
مس یغ دلم نکري قریامن فد کونخ نکري سلیدا یغ مغمفوکن فرمات سمیلین
جنس یغ برقایغ مس برنمالن یغ برتن برانس کتي یغ برقران مس یغ برچیو
مس راج یغ مغمفوکن کود یغ برقلان مس یغ برمی رمیکن مس یغ برتن

1. *Sindur*, I am told, is the Hindustani for red-lead. The word is probably of Sanskrit origin.
2. Throughout this ms. *mas* is spelt without an *alif*.
3. This use of *mengampukan* in the sense of "holding in possession" or "being in charge of" is uncommon. Another instance occurs in *Kitab Mukhtasar Sharaya Islam*, page 367.
4. I suppose this to be the adjective *seni*, fine, delicate.

برانس کتي يغ برککڻغ مس بفرمات راج يغ برزره سواس دان برکتوفغ سواس
 دان يغ برکاجه برکادغ مس برسمبن⁵ فیرق برکبیت⁶ سواس يغ برنتي سواس
 راج يغ برکاجه برغکک نغکک سواس دان يغ برفریسي سواس دان يغ برلیغ
 سواس دان يغ استغبار سواس دان يغ برکود يغ برقلان سواس دان يغ
 برکاجه کرسی فیرق دان يغ برکف فیرق دان يغ برکغ سواس دان يغ برآله
 مس دان سواس دان فیرق دان يغ برتبم مس بفرمات راج يغ مېڭکرهاکن⁷
 نشان دبر درفد نشان مس يغ برککرمکک عالم يغ نورن نورن درفد راج
 برنشان سواس راج يغ مغمفوکن رجراج يغ برانس رانس درفد فیهق مشرق
 يغ دلم نېکري يغ تعلق کدلي دان يغ دلم نېکري يغ تعلق کبات ساور دان
 درفد فیهق مغرب يغ دلم نېکري يغ تعلق کفریامن دان کبارس راج يغ موت
 کاجه ففراغن توجه فوله درلاوة دان بیراف درفد سکل فکلان دان
 فرسغېکرهاان يغ انده انده دان درفد سکل سنجات يغ ملي ملي راج يغ بروله
 کلپهن درفد لقه کلپهن نوهن سرو⁸ عالم سکلین دلم تخت کرجان نېکري آچه

5. It is suggested to me that برسمبن may be a *lapsus calami* for برکبن.

6. I presume that this should be *bergenta*, بریکت.

7. I take this to be intended for *mengenggarakan*, which De Wall gives as:—*Zorgen voor iets, in orde houden*, etc.

8. Note the spelling سرو. This word is now pronounced by Malays *seru*, but it is probable that it is here intended to be pronounced *serwa*, for *seru* would have been spelt سر as the word *seri* is spelt in the first

دارالسلام يایت راج یغ بتیاس⁹ مغوجف فوجي فحیين اکن نوهن سرو عالم
 سکلین درفد دلفهکن کلمهان کارنیان فد مبرهکن نکري درفد فیبق مشرق
 سقرت¹⁰ لوبق دان فیدر دان سمرلاغ دان قساغن دان قاسي دان قریق دان
 بسینغ دان تمیغ دان دلی دان اساهن دان تیغ دان فانی دان رکن دان
 بات ساور دان سکل نکري یغ نعلق کبات ساور دان فیریق دان قاهغ دان
 اندرکيري مک درفد فیبق مغرب سقرت نکري چلغ دان دایا دان
 بارس دان قسمن دان نیکو دان فریامن دان سلیدادان اندرفور دان
 بغکول¹¹ دان سلیر دان قلمیغ دان جمی دانغ کفد راج یغ دنکري
 اغکرس¹² یغ برنام راج یعقوب یغ مغموکن نکري برتانی دان نکري فرنسی دان
 نکري ایرلندی دگکلکن نوهن سرو عالم سکلین جوکران کرچان دان
 دتلوغین جوکران ای درفد سکل ستروپ ستله ایت بارغ تاه کران راج
 بهو هب ترلال سچت منغروبون سورة یغ دسوره راج فرسیهکن کفد هب
 ایت مک اد ترسبت دلپ بهو راج موهنکن بارغ دافه اورغ اغکرس بنیاک
 دلم نکري نیکو دان فریامن دان بارغ دافه اورغیت¹³ دودق بنیاک دسان
 سقرت فد زمان فادک مرحوم سید المکمل ایت مک تیه هب بهو اورغ

9. I have taken this to be a slip of the pen for *تنیاس* which occurs in the first line of letter F.

10. Of this list of names of the countries subject to Acheen, the majority may be found in the maps in Marsden's *Sumatra* and Crawford's *Dictionary of the Malay Archipelago*.

11. The spelling of this place, which is now known as Bencoolen, is worth noticing.

12. See letter A. note 1.

13. This is the only instance in this letter of the use of *hamza*. See letter A. note 2.

اغڭرس يغ سفرت دكهنداك راج ايت تباد دافه كيت بري¹⁴ بنيپاك
 دنڭري تيكو دان فريامن دان تباد دافه دودق بنيپاك دسان كارن نڭري
 ايت نڭري دوسن لاپك جاوه درفد كيت جك دانياي اورغ تيكو انو
 اورغ فريامن اكن اورغ ايت نشاي¹⁵ كچ بوپ كيت كغد راج يعقوب ايت
 دغن انڭره نوهن سرو عالم سكلين جك هندق اورغ اغڭرس يغ همب فد
 راج ايت بنيپاك مك بنيپاله اي دلم نڭري آچه دان جك اي هندق مغنتركن
 فيترب¹⁶ بنيپاك دلم نڭري آچه دهنتركن سقاي برغسياف بريوت انياي
 كاتسپ سڭركيت فرکشاي دان كيت حمكن دغن حكن يغ عادل درفد بهو
 اي همب فد راج يغ بركيرم كرين سورة دغن كيت ايت دسجهتركن نوهن
 سرو عالم جوكران راج يعقوب دلم تخت كرجان نڭري اغڭرس ايت سلام ملان
 ادفون سورة ابن دسورة دلم نڭري آچه فد بلاغن اسلام سريب دوفوله
 امقت ناهن

Suat deri-pada Sri Sultan Perkasa 'Alam Johan berdaulat,
 raja yang beroleh mertabat keraja'an, yang dalam takhta keraja-
 'an yang tiada terlihat oleh pergllihat, yang tiada terdergar oleh

14. Compare the spelling of *bri* here and *memeri* in letter A. line 5 with the spelling of *meli* and *memeli* in letters A. and B. It is strange that the former word should be given the final *ya* and not the latter.

Dr. v. Ronkel notes that in the Cambridge mss. the forms بر and

ممر are found in many places, and ممبريكن in one instance; I

found the spelling مميري twice in the Cambridge ms. Gg. 6. 40, page 64.

15. See letter A note 6 on the use of *shin* for *sin*.

16. This is the Portuguese word *feitor*, English "factor."

penegar, yang bermaligai gading, berukir berkrawang, bersendi bersindura, bewarna sadalinggam, yang berayer 'mas, yang beris-tana sa-yojana menentang. Yang bersungai berikat batu pe-lirggam, yang upama chermin sudah terupam, yang berpanchur-an 'mas bepermata bebrapa deri-pada panchuran pérak; raja yang mengampukan perbendahara'an deri-pada seni 'mas, dan seni pérak, dan deri-pada galian 'mas yang dalam negri Priaman pada gunorg negri Salida; yang mengampukan permata sembilan jenis, yang berpayong 'mas bertimbangan yang brat-nya berratus kati; yang berpeterana 'mas, yang berchiu 'mas; raja yang mengampukan kuda yang berpelana 'mas, yang berrumbairumbaikan 'mas, yang brat-nya berratus kati, yang berkekarang 'mas bepermata; raja yang berzilah suasa, dan berketopong suasa, dan yang bergajah bergading 'mas, berkumban pérak, bergenta suasa, yang berrantai suasa; raja yang bergajah berrengka tinggi suasa, dan yang berprisai suasa, dan yang berlembing suasa, dan yang istinggar suasa, dan yang berkuda yang berpelana suasa, dan yang bergajah kursi pérak, dan yang berkop pérak, dan yang bergong suasa, dan yang beralat 'mas dan suasa dan pérak, dan yang bertimba 'mas bepermata; raja yang menyenggrahakan nishan diri deri-pada nishan 'mas, yang berglar Megat 'Alam, yang turun-temurun deri-pada raja bernishan suasa; raja yang mengampukan raja-raja yang berratus-ratus deri-pada pihak mashrak, yang dalam negri yang t'alok ka-Deli, dan yang dalam negri yang t'alok ka-Batu Sawar; dan deri-pada pihak maghrib, yang dalam negri yang t'alok ka-Priaman, dan ka-Barus; raja yang memuat gajah peprangan tujuh-puluh deri laut, dan bebrapa deri-pada segala pakaian, dan persenggrahan yang indah-indah, dan deri-pada segala senjata yang mulia-mulia; raja yang beroleh kelebehan deri-pada lempah kelebehan Tuhan serwa 'alam sakalian dalam takhta keraja'an negri Acheh, Daru 's-salam; ia'itu raja yang netiasa menguchap puji-pujian akan Tuhan serwa 'alam sakalian deri-pada di-lémpahkan-nya kelémpahan karunia-nya pada menyerahkan negri deri-pada pihak mashrak seperti Lubok, dan Pedir, dan Semerlang, dan Pasangan, dan Pasai, dan Perlak, dan Basitang, dan Tamiyang, dan Deli, dan Asahan, dan Tanjong, dan Pani, dan Rekan, dan Batu Sawar, dan segala negri yang t'alok ka-Batu Sawar, dan Pérak, dan Pahang, dan Indragiri; maka deri-pada pihak maghrib seperti negri Uhalang, dan Daya, dan Barus, dan Pasaman, dan Tiku, dan Priaman, dan Salida, dan

Indrapura, dan, Bergkulu, dan Salibar, dan Palëmbang, dan Jambi: Datang ka-pada raja yang di negri Inggris, yang bernama Raja Yakob, yang mengampukan negri Britani, dan negri Fransi, dan negri Irlandi. Di-kekalkan Tuhan serwa 'alam sakalian jua kira-nya keraja'an-nya, dan di-tolongi-nya jua kira-nya ia deri-pada segala setru-nya. Sa-telah itu barang tahu kira-nya raja, bahwa hamba terlalu suka-chita menergar bunyi surat yang di-suroh raja persembahkan ka-pada hamba itu. Maka ada tersebot dalam-nya, bahwa raja mohonkan barang dapat orang Inggris beniaga dalam negri Tiku dan Priaman, dan barang dapat orang itu dudok beniaga di sana, seperti pada zaman paduka Marhum Saidu 'l-Mukammal itu. Maka titah hamba, bahwa orang Inggris yang seperti di-kehendaki raja itu tiada dapat kita bri beniaga di negri Tiku dan Priaman, dan tiada dapat dudok beniaga di sana; kerna negri itu negri dusun, lagi jauh deri-pada kita. Jika di-aniaya orang Tiku atau orang Priaman akan orang itu, neschaya keji bunyi kita ka-pada Raja Yakob itu. Dengan anugraha Tuhan serwa 'alam sakalian, jika hendak orang Inggris yang hamba pada raja itu beniaga, maka beniaga-lah ia dalam negri Acheh; dan jika ia hendak mengantarkan petor-nya beniaga, dalam negri Acheh di-hantarkan-nya; supaya barang-siapa berbuat aniaya ka'atas-nya sigra kita prëksa'i, dan kita hukuman dengan hukuman yang 'adil, deri-pada bahwa ia hamba pada raja yang berkirim-kiriman surat dengan kita itu. Di-sejahterakan Tuhan serwa 'alam jua kira-nya Raja Yakob dalam takhta keraja'an negri Inggris itu sa-lama-lama-nya. Ada pun surat ini di-surat dalam negri Acheh pada bilangan Islam sa-ribu dua-puluh-empat tahun.

A letter from His Excellency Sultan Perkasa Alam Johan the majestic, the king who possesses kingly rank, who is upon the throne of a kingdom which (human) vision cannot cover nor (human) hearing fully comprehend, whose palace is of ivory, engraved with network, with joints of red-lead, of the colour of vermillion and gilt; whose palace front extends as far as the eye can reach, whose river is enclosed with marble rocks, like unto a polished mirror, who has water pipes of gold set with jewels and many water pipes of silver. The king who holds in his possession treasures of gold dust and silver dust, and of

gold mines in the country of Priaman in the Salida mountain ; who holds in his possession nine kinds of jewels, who has umbrellas of gold, one carried on each side of him, weighing hundreds of catties, whose throne is of gold, whose cushions are of gold : The king who holds in his possession a horse with a golden saddle, with golden trappings weighing hundreds of catties with a golden bit set with jewels : The king whose coat of mail is of gold alloy, and whose helmet is of gold alloy, and whose elephant has golden tusks, a frontlet of silver, bells of gold alloy, with a chain of gold alloy. The king whose elephant has a high howdah of gold alloy, and whose shield is of gold alloy, and whose spear is of gold alloy, and whose matchlock is of gold alloy, and whose horse has a saddle of gold alloy, and whose elephant has a seat of silver, and whose howdah roof is of silver, and whose gong is of gold alloy, and whose implements are of gold and gold alloy and silver, and whose bathing bucket is of jewelled gold. The king who has provided for his own monument with a monument of gold, styled Megat Alam, descendant of the kings with monuments of gold alloy. The king who holds in his authority hundreds of kings on the eastward side, in the countries which are subject to Deli, and in the countries which are subject to Batu Sawar, and on the westward side in the countries which are subject to Priaman and to Barus. The king who equips seventy elephants of war on the sea coast, and store of all garments, and beautiful country seats, and magnificent weapons. The king who has received superiority from the abundance of the superiority of the Lord of all the universe, on the throne of the kingdom of Acheen, the abode of peace ; who is the king who continually gives praise to the Lord of all the universe for the abundance of His grace which He has abundantly supplied in giving over to him the countries on the eastern side, such as Lubok and Pedir and Semerlang and Pasangan and Pasai and Perlak and Basi-tang and Tamiyang and Deli and Asahan and Tanjong and Pani and Rakan and Batu Sawar and all the countries subject to Batu Sawar and Pêrak and Pahang and Indragiri, and on the western side such as Chalang and Daya and Barus and Pasaman and Tiku and Priaman and Salida and Indrapura and Bencoolen and Salibar and Palembang and Jambi. To the king in England, named King James, who holds in his authority Britain and

France and Ireland. May the Lord of all the universe perpetuate his kingdom, and also assist him against all his enemies. After that, be it known unto the king that I was very much pleased to hear the words of the letter which the king ordered to be presented to me. Now it is stated therein that the king requests that the English people may trade in Tiku and Priaman, and that they may settle there to trade, as in the time of His Highness the late Saidu 'l-Mukammal. Now it is my decree that the English people cannot, as desired by the king, receive my permission to trade in Tiku and Priaman, and cannot settle there to trade, for those countries are wild, and moreover are distant from us. If the people of Tiku or Priaman should molest them, we should certainly get an infamous report with King James. By the grace of the Lord of all the universe, if the English people who are servants of the king desire to trade, let them trade in Acheen: and if they desire to send their factors to trade, let them send them to Acheen, so that whoever shall molest them we may quickly make inquiry and punish with a just punishment, since they are the servants of the king who is in correspondence with us. May the Lord of all the universe give peace to King James on the throne of the kingdom of England for ever. This letter was written in Acheen in the year of the Mohammedan era one thousand and twenty-four.

—:—

**D.—Letter from the Captain Laut of Buton
to the Governor General at Batavia.**

هو سورة ابن قد مپتاکن نولس دان اخلاص درفد فاداک صحابة کچیل¹
جیغلاکو کفیتن لاوة بوتن مپشیکن نبی بایق ۲ دانغ کفد فاداک صحابة
هرکورندور جنرال یوهن مت شکر یغ مکغ کواس کفبی دالم کوة بتاویه اکن
مرتھکن سیکل فکر جان کفبی سق دغن سیکل صحابث راج ۲ درباوه آغن
مک دانکرهاکن² الله سبحانه وتعالی برقمه ۲ کجیکن دالم دنیا دان یغ دترغکن

1. *Kichili*, a title of Javanese chiefs.

2. This word is now usually pronounced *anugrah*, not *anugraha*.

هاتين مک خارجله سېکل عقل بدي بچراڼ يځ بايک دان منولغ درفد
 اورغ يځ کن کشکارن³ دان يځ مغتهوي درفد هات اورغ مک ترمشهورله
 درانس اغن دان درباوه اغن يځ موجيکن عارفن لاک بديمان سږ دغن
 بېقسناش⁴ دان اياله منېکهکن ستياڼ فرنجين فډ سېکل راج ۲ نياد اکن بروه ۲
 لاک دمکن ايت مک دفېشکن الله عمر دان سلامة دان برکه سځاي کيت
 برصحابه ترنات سږ بوتن دان کمځي اگر جاغن برچري ۲ سللمان ادفون
 کمدين در ايت بهو صحابه کځين لاوه مري⁵ معلوم کځد کورندور جنرال
 نتکال دسوره اوله صحابه راج بوتن کام مغيرغکن فادک سري سلطان ترنات
 سام ۲ مځيکت فډ امرال کريلس سفن کنانه مځاکسر سځاي کام مځر جاکن
 کرج کيت هان معلومه کځين لاوه افيل کواس کمځي سږ دغن کوس
 الله اکن مېداه درفد فکرجان کيت هندقله کځين لاوه منځيکن موک فډ
 هرکورندور جنرال جوک سځاي فوسکن هات تناف فډ سکارغ اين ادمرال
 فولغ لځکترا هان نون کام راج ترنات لاک دودق درمځاکسر⁶ مک صحابه
 کځين لاوه فون دودق سام ۲ دغن نون کام راج ترنات سفرکار قول آد
 راج بوتن فون سدهله فولغ کرحه الله کمالی درفد اصلې منځيکن دنيا
 مفادف کنځري آخره سبب ايتوله مک صحابه کځين لاوه نياد جادي فرکي

3. The spelling of *kesukaran* with a *shin* is peculiar.

4. The form *bijaksana'an* is unusual.

5. The spelling مري in this letter, written in the southern part of the Archipelago, shows that the omission of the *ba* is no mere Achinese provincialism.

6. This appears to be a *lapsus calami* for *di Mangkasar*.

لجکترا منجفکن موک کفد هرکورندور جنرال دبتاويه کارن عادة کام
 دمکين ايت اقبيل راج يغ مات اوفام سقہ دانغ هاري قيامت جديده هارو
 بيرو دالم نکري ابتوله فد فيکر صحابه کثين لاوه بايکله کام سام ۲ دغن نون
 راج ترنات دودق لاک دمغکاسرامفن ۲ سريب امفون کفد صحابه هرکورندور
 جنرال جوک تباداد چندر مات لعد ۷ سسواة کفد هر جنرال ملينکن
 بودق لاک ۸ دواورغ اکن تند نولس دان اخلاص جوک اوڤان سقہ دو
 بيج ساوي جاغن دعيکن کارن صحابه کثين لاوه اورغ يغ بيل لاک ضعيف
 مغائر فرکتان سورة اين مک جکلواد ساله فون ملينکن معاف جوک
 کفد هرکورندور جنرال تمتم ¹⁰ سميلن
 ترنولس دالم بنتغ قرنريغ بدکاتن ۹ دغن کوة روتردام دولاقن ليکر هاري در
 بولن جمادالاول فد تاهن ج هجه النبي صلي الله عليه وسلم سريب دولاقن قوله
 کفد ه ه

Dagap "Laut van Buton"

Bahwa surat ini pada menyatakan tulus dan ekhlas, deri-pada paduka sahabat Kichili Jirgalawu, Kapitan Laut Buton, menyampaikan tabi banyak-banyak datang ka-pada paduka sahabat Heer Gurnador General Johan Maetsuijker, yang memegang kuasa Kompanyi dalam kota Batawiah, akan memerintahkan segala

7. This *لعد* appears to be an unfinished *و کفد*, intended probably to be erased.

8. Presumably this should be *budak laki-laki*, the *angka dua* being omitted by mistake.

9. The omission of *ra* in *terdekatan* is peculiar.

10. This word *sembilan*, written over the top of *dulapan* is probably intended as a correction.

pekerja'an Kompanyi, serta dengan segala sahabat-nya raja-raja deri bawah argin, maka di-anugrahakan Allah subhanahu wa ta'ala bertambah-tambah kebajikan dalam dunia, dan yang di-trangkan hati-nya, maka kharij-lah segala 'akal budi bichara-nya yang baik, dan menolong deri-pada orang yang kena kesukaran, dan yang meigtahui deri-pada hati orang, maka termashhur-lah deri atas argin dan deri bawah argin yang memujikan 'arif-nya, lagi budiman serta dengan bijaksana'an-nya, dan ia-lah menegohkan setia-nya perjanjian pada segala raja-raja, tiada akan berobah-obah lagi, demikian itu maka di-panjangkan Allah 'umor, dan selamat, dan berkat, supaya kita bersahabat, Ternati serta Buton dan Kompanyi, agar jangan bercherai-cherai sa-lama-lama-nya. Ada pun kemdian deri itu, bahwa sahabat Kapitan Laut membri m'alum ka-pada Gurnador General, tatkala di-suroh oleh sahabat Raja Buton, kami mengiringkan paduka Sri Sultan Ternati sama-sama mengikut pada Amiral Kornelis Speelman ka-tanah Margkasar, supaya kami mengerjakan kerja kita; hanya m'alum-lah Kapitan Laut, apabila kuasa Kompanyi serta dengan kuasa Allah akan menyudahi deri-pada pekerja'an kita, hendaklah Kapitan Laut menunjukkan muka pada Heer Gurnador General juga, supaya puaskan hati. Tetapi pada sekarang ini Admiral pulang ka-Jakarta, hanya tuan kami Raja Ternati lagi dudok di Margkasar; maka sahabat Kapitan Laut pun dudok sama-sama dengan tuan kami Raja Ternati. Sa-perkara pula, ada Raja Buton pun sudah-lah pulang ka-rahmat Allah, kembali deri-pada asal-nya, meninggalkan dunia, menghadap ka-negri akhirat. Sebab itu-lah maka sahabat Kapitan Laut tiada jadi pergi ka-Jakarta menunjukkan muka ka-pada Heer Gurnador General di Batawiah; kerna 'adat kami demikian itu, apabila raja yang mati, upama seperti datang hari kiamat, jadi-lah haru-biru dalam negri; itu-lah pada fikir sahabat Kapitan Laut, baik-lah kami sama-sama dengan tuan Raja Ternati dudok lagi di Margkasar; ampun-ampun, sa-ribu ampun, ka-pada sahabat Heer Gurnador General juga. Tiada ada chendor mata sa-suatu ka-pada Heer General, melainkan budak laki dua orang akan tanda tulus dan ekhlas juga, upama-nya seperti dua biji sawi, jangan di-'aibkan. Kerna sahabat Kapitan Laut orang yang bebal, lagi dlatif mengatur perkata'an surat ini; maka jikalau ada salah pun melainkan ma'af juga ka-pada Heer Gurnador General. Tamat.

Tertulis dalam Bënteng Parinringa bedekatan dengan kota

Rotterdam dulapan (sembilan) likor hari deri bulan jamadi 'l-awwal, pada tahun Jim, hijratu 'n-nabi salla Allah 'alaihi wa 's-sallama, sa-ribu dulapan puloh genap.

De Cap"-Laut van Buton.

This letter is to indicate sincerity and friendship from your affectionate friend Kichili Jingalawu, the Captain Laut of Buton, sending many greetings to my affectionate friend Heer Gouverneur General Johan Maetsuijker, who maintains the authority of the Company in the city of Batavia, directing all the work of the Company and all his friends the rajas below the wind; to whom it has been granted by God (to Him be praise and be He exalted) to have increasing prosperity in this world, and whose heart is enlightened, and from him proceeds all good understanding and wise counsel, and who helps those who are in trouble and who knows mens' hearts, and he is renowned among the people above the wind and those below the wind, who praise his intelligence, moreover he is wise and prudent, and it is he who establishes the faithfulness of his promises with all the rajas and will never more change them; thus may God extend to him life and safety and blessing, in order that we may be friends, Ternati and Buton with the Company, that we may never be separated for ever. After that, your friend the Captain Laut informs the Gouverneur General that when I was sent by my friend the Raja of Buton I accompanied His Highness the Sultan of Ternati, and we went together with Admiral Cornelis Speelman to Macassar, in order that I might do our business; but the Captain Laut informs you that when the power of the Company together with the power of God should have completed our business, it was the intention of the Captain Laut to show his face to the Heer Gouverneur General, to satisfy his heart. But just now the admiral has returned to Jakatra, and only my lord the Raja of Ternati remains at Macassar; so your friend the Captain Laut remains with my lord the Raja of Ternati. Another matter: the Raja of Buton has gone back to the mercy of God, returning whence he came, leaving the world to appear in the presence of the land of the hereafter. It is on this account that your friend the Captain Laut did not manage to go to Jakatra to show his face to the Heer Gouverneur General at

Batavia; for such is our custom, that when a Raja dies it is as if the judgment day had come, for there is confusion in the country. That was how it was that in the opinion of your friend the Captain Laut it was best that I with the Raja of Ternati should still remain in Macassar. Pardon, a thousand pardons of my friend the Heer Gouverneur General. I have nothing as a present to Heer General but two lads, as a mere token of sincerity and friendship, just like a couple of mustard seeds; do not despise the present. For your friend the Captain Laut is an ignorant man, and has made a poor band of composing the words of this letter, so if there is any mistake I ask pardon of the Heer Gouverneur General. Finis.

Written at Fort Parin'inga, near the city of Rotterdam, on the twenty-eighth (twenty-ninth) day of the month jamadi 'l-awwal, of the year jim, in the era of the prophet (may God bless him and give him peace) one thousand and eighty exactly.

(In Dutch) The Captain Laut of Buton.

—:—

E.—Letter from the King of Jambi to the Governor General at Batavia.

قول الحف
والوكان
١٣

الحليمه
المؤمنه فقير
جسمي خلد الله
ملكه

1

سورة كاسه سرت نولس دان اخلاص يغ تباد برفتوسن درفد فغيران
رات دانغ كغد يوهن مت شكور كرندر جنرال يغ ممقاي² تحت كيسان دالم

1. This seal has an ornamental border around it, which it was not thought necessary to reproduce.

2. The letters *nga* and *chu* always have the three dots upside down in this letter.

نکري بتاوي يغ ممرنتهکن سکل انق ولند دياتس اغن لال کباوه اغن
 ترمشهور قد سکل عالم قد حال ملکوکن کعدیلین دان کموراهین نیاد
 سپاں راجراج دباوه اغن قد عارف بچتسناں بدیمان لاک ارتوان لاک ساغه
 مملیهر اکن سکل داکن سرت کاسه سایقن اکن سکل فقیر دان مسکین لاک
 ترفوج قد هداغن مجلس سکل راج ۲ مک ساغه دکتکوت³ سکل سترو
 لاوین در قد کسغاتن هبت بوں سنجتاں لاک دغن بکاکه فرکشناں⁴ نیاد دافت
 دنتغ متاں دتغه میدان فثراغن شهدان امت تکه قد بارغ ستي وعدن
 نیاد بروبه قد بارغیغ تله دجنیکن لاک ساغه برکاسه کسهن⁵ موافقه
 دغن نیاد لاک کلاں فوتس دان برچري مک جاغنه کیراں داوبهکن لاک
 موافقه دان برکاسه کسپهن ایت سلام لاک اد چهای بولن دان بنتغ سن
 فرایدران مالم دان سیغ کفد سللمپاں کمدين در ایت بارغ دکنهوي یوهن
 مت شکور کزندر جنرال کیراں بهو فغیران رات مپورهکن وغس بیت
 برنیاک⁶ کتاوي لال کجاو دغن مپاو دکاغن بارغ قدرن مک فرناره
 فغیران رات کفد یوهن مت شکور کزندر جنرال کالو ۲ اد خلاف بیلین
 وغس بیت دان سکل مریک يغ سرتاں هندقله کیراں دغن فلهار دان
 کاسه یوهن مت شکور کزندر جنرال دان رادنفتندیا⁷ اکندی شهدان

3. This word *di-ketakoti*, from *takot*, is a mixture of Javanese and Malay. In Javanese the prefix *ke* is one method of forming the passive.

4. For the use of *shin* in words of Sanskrit see letter A. note

5. The *angka dua* for reduplication was apparently coming into use at the date of these Leiden letters. It occurs but twice in this letter, but in letter D it is used in every instance. In the other five Leiden letters it is used frequently, but not invariably.

6. Note the modern spelling *berniaga*, and compare letter A. note.

7. This is a transliteration of the Dutch *Raden van Indië*, which is here made into one word.

فغیران رات منت دجوال مریم بس انو تباک یغ برق سبهرانو دو
 بیگل بارغ براف فوجی براف جوک اکن نیلین تله معلومه کغد و غس
 قیمت دان دسپراکن کیراں کمیلین کنکری جمی سقای سپر فغیران بروله
 خبر یغ کیچیکن ایت سوات فون تیاد تندانولس دان اخلاص درقد فغیران
 رات کغد یوهن مه شکورکندر جنرال هاب لاد دو فوله فیکل منت

*Briny van pangeran Ratu in Jambi
 tanggal 29 30 april 1669
 Malle
 N 264.*

—:—
 Kaulahu 'l-hak.
 walau kana.

Mur.

Al-khalifatu
 'l-mu'min Pangèran
 Jambi, Khalidu 'llah
 Malkah.

Surat kaseh serta tulus dan ekhlas yang tiada berputusan deri-pada Pangèran Ratu, datang ka-pada Johan Maetsuijker Gurnador General, yang mempunya'i takhta kebesaran dalam negri Batawi, yang memerèntakan segala anak Wolanda di atas argin lalu ka-bawah argin, termashhur pada segala 'alam pada hal melakukan ke'adilan-nya dan kemurahan-nya, tiada sama-nya raja-raja di bawah argin pada 'arif bijaksana-nya, budiman lagi artawan, lagi sargat memliharakan segala dagang, serta kaseh sayang-nya akan segala fakir dan miskin, lagi terpuji pada bada-pan mejelis segala raja-raja, maka sargat di-ketakoti segala setru lawan-nya deri-pada kesargatan haibat bunyi senjata-nya lagi dergan gagah perkasa-nya, tiada dapat di-tentang mata-nya di tergha maidan peprangan, shahadan amat tegoh pada barang setia wa'ad-nya, tiada berobah pada barang yang telah di-janjikan, lagi sargat berkaseh-kasehan muafakat dergan tiada

lagi kala-nya putus dan bercherai, maka jagan-lah kira-nya di-obahkan lagi muafakat dan berkaseh-kasehan itu sa-lama lagi ada chahaya bulan dan bintang serta peridaran malam dan siang ka-pada sa-lama-lama-nya. Kemdian deri itu barang di-ketahui Johan Maetsuijker Gurnador General kira-nya, bahwa Pangêran Ratu menyuruhkan Wangsa Yita berniaga ka-Batawi lalu ka-Jawa, dergan membawa dagangan barang kedar-nya; maka pertaroh Pangêran Ratu ka-pada Johan Maetsuijker Gurnador General; kalau-kalau ada khilaf bebal-nya Wangsa Yita dan segala merika yang serta-nya, hendak-lah kira-nya dengan plihara dan kaseh Johan Maetsuijker Gurnador General dan Raden van Indië akan dia. Shahadan Pangêran Ratu minta di-jual meriam besi atau tembaga, yang brat sa-bahara atau dua pikul, barang brapa puchok; brapa juga akan nilai-nya telah malum-lah ka-pada Wangsa Yita. Dan di-sigrakan kira-nya kembali-nya ka-negri Jambi, supaya sigra Pangêran beroleh khabar yang kebajikan itu. Suatu pun tiada tanda tulus dan ekhlas deri-pada Pangêran Ratu ka-pada Johan Maetsuijker Gurnador General hanya lada dua-puluh pikul. Tamat.

Brief van Pangeran Ratoe in Jambi, ontfangen den 30 April 1669 met Wangsa Ita.

The word of Truth,
though it be

Bitten-
|

The Ruler of the
Faithful, the Pangeran of
Jambi, the friend of God,
Royal Highness.

A letter of love with sincerity and friendship to which there is no end, from the Pangêran Ratu, sent to Johan Maetsuijker, Governor General, who holds the throne of majesty in the city of Batavia, who governs all the people of Holland both above the wind and below the wind, renowned through all the universe in dispensing justice and mercy, none of the rajas below the wind are like him in his intelligence and prudence, he is wise and wealthy, and greatly protects all strangers, and has love and pity for all beggars and poor people, moreover he is praised in the presence of all the rajas, and is very much feared by all his enemies and adversaries through the greatness of the

terror of the sound of his weapons, moreover for his might and valour they cannot meet his eyes on the field of battle; again he is very steadfast to the faithfulness of his engagements, and does not change from anything which he has promised, and he is very affectionate and friendly, and at no time does he cease to be so, nor sever from his friends; may such friendship and affection never change as long as there is still the light of the moon and stars and the alternation of night and day for ever and ever. After that, be it known unto Johan Maetsuijker, Governor General, that the Pangèran Ratu is sending Wangsa Yita to Batavia and then to Java to trade, taking with him a certain quantity of merchandise, entrusted by Pangèran Ratu to the care of Johan Maetsuijker, Governor General. If perchance there should be any mistake or ignorance on the part of Wangsa Yita and the people that are with him, let them be treated with care and affection by Johan Maetsuijker, Governor General, and the Council of India. Again the Pangèran Ratu begs that a few iron or brass cannon may be sold to him, of the weight of a bahar or two pikuls; as to the price of them Wangsa Yita has been informed. And may his return to Jambi be hastened, in order that the Pangèran may quickly receive favourable news. There is no token whatever of sincerity and friendship from the Pangèran Ratu to Johan Maetsuijker, Governor General, except twenty pikuls of pepper. Finis.

(In Dutch.) Letter from the Pangèran Ratu at Jambi, received the 30th April 1669, by Wangsa Yita.

**F.—Letter from the Raja Bendahara Paduka
Sri Maharaja of Birni (?) to the English
Captain at Jambi.**

سورة اخلاص يغ تباد برقتوسن مسرا يغ نياد برانتار ترغ چواچ نتياس¹
درفد بيت راج بندهار فادك سري مهاراج قريمسوار دنك² برني

1. This is the Javanese *nityasa*, which is from the Sanskrit *nityaga*. The Malay form of the word is *sentiasa*, or *senentiasa*.
2. The question of whether this word is Brunai or Birni has been discussed in the introductory remarks.

دائع کفد سنڀر³ کڙين اغکرس يڄ دنڀري جي ايه يڄ ترلال امة
 عاقلان ڊرقد⁴ سڀل سترو لاونن دان اياهل يڄ امة ستياون قد سڀل
 د نولنن دان اياهل يڄ امة ترمشهور قد سڀل نڀري خبرن لاک ساڄه
 بربوت درم اکن سڀل فقير دان مسکين دان اياهل يڄ مڀيکين حا-
 دان مقصود سڀل همب الله يڄ برسهاج کڙدان مک جاد مشهورله خبرن
 يڄدمکين ايه قد سڀل نڀري مک جاد بربغکته برهي دندم سڀل
 خبر يڄدمکين ايه اما بعد کمدين در ايت کري⁵ بيت مڄتانن اخلاص
 هات بيت کفد سپور کڙين اغکرس ادفون ادفادک سري سلطان
 ايه مڀورهنن سري ليل دراج دان سري ستي فهلوان دان سري راج
 خطيب دان سڀل مريک يڄ سرتان ايه اکن مڀاوسوره برکا
 دغن فڄيرن ادفات⁶ دنڀري جي ايه سڄاي جاغن لاک براتنار نڀري
 برني دان نڀري جي ايه سللمانن مک اڊاله يڄ نڀري برني جي ايت
 افام سڀوه نڀري جواڊان ادفون يڄ دکهنداک فادک سري سلطان جکلو
 ادکاسه تولس اخلاص فڄيرن اڊفات ايه فادک سلطان مهنداک⁷

3. This is the Portuguese *senhor*.

4. It will be found that the Javanese dotted *dal* is used several times in this letter, but not at all consistently.

5. I can only hazard a guess that this may be intended for *کريم* *kirim*.

6. It is not clear who is referred to by this title, but he was probably the native ruler. It may be that the Sultan of Birni was sending the embassy just mentioned to the native ruler of Jambi, and the Raja Bendahara took the opportunity of sending this letter at the same time to the English Captain.

7. *Mehendaki* for *menghendaki*.

مبال⁸ سنداو ايتوله يغ دكهنداك فادك سري سلطان كغد فغيرن ادفات
 سبرمول قول جكلو اد كاسه تولغ سپور كغه اكن بيت منت تولغ مبال
 كاین پكار⁹ ايتوله جكلو اد كاسه تولغ سپور كفتين شهدان يغ انوسن در برني
 اية فتاره بيتاله قد فرمناش كغد الله توهن عالم سكلينش دان بركة نيث عليهم
 السلام كمدین دغن تولغ فليهار سپورله اكن سكل مريك ايت جكلو اد
 خيلف بيلن دمكيتله يغ بيت كهنداك كاسه تولى اخلاص سپور اكن بيت
 ادقون كاسه بيت اكن سپور كفتين هاش دغن سورغ دان تيكربسمبغ مك
 جاغن اف كيران سپور عايكن درقد تند اخلاص هات بيت جو اداش
 اكن سپور كفتين

Sumat ekhlas yang tiada berputusan misra yang tiada beran-
 tara trag chuacha netiasa, deri-pada beta Raja Bendahara Paduka
 Sri Maharaja permaiswara di [negri] Birni, datang ka-pada Sinnyor
 Kapitan Inggris, yang di negri Jambi itu, yang terlalu amat
 akalana deri-pada segala setru lawan-nya, dan ia-lah yang amat
 setiawan pada segala [handai] taulan-nya, dan ia-lah yang amat
 termashhur pada segala negri khabar-nya, lagi sangat berbuat
 derma akan segala fakir dan miskin, dan ia-lah yang menyampaikan
 ha[jat] dan maksud segala hamba Allah yang bersabaja ka-
 pada-nya. Maka jadi mashhur-lah khabar-nya yang demikian
 itu pada segala negri, maka jadi berbangkit-lah brahi dendam
 [seg] khabar yang demikian itu. Annua b'adu kemudian deri
 itu kirim (?) beta mengatakan ekhlas hati beta ka-pada Sinnyor
 Kapitan Inggris. Ada pun ada paduka Sri Sultan [Birni] itu
 menyurohkan Sri Lela 'Diraja, dan Sri Setia Pahlawan dan Sri
 Raja Khatib, dan segala merika yang serta-nya itu, akan membawa

8. This spelling *membali* for *membli* appears to me to be the only internal evidence which would favour the supposition that the letter may have been written from Brunai, where the short vowel is pronounced very broad.

9. Pijnappel and Favre give this word as *gebar*.

surat berka[seh-kasehan] dergan Pangéran Adipati di negri Jambi itu, supaya jangan lagi berantara negri Birni dan negri Jambi itu sa-lama-lama-nya. Maka ada-lah yang negri Birni [dan] Jambi itu upania sa-buah negri jua ada-nya. Ada pun yang di-kehendaki paduka Sri Sultan, jikalau ada kaseh tulus ekhlas Pangéran Adipati itu, paduka [Sri] Sultan menghendaki membeli sendawa, itu-lah yang di-kehendaki paduka Sri Sultan ka-pada Pangéran Adipati. Sa-bermula pula jikalau ada kaseh tolong Sinnyor Kap[itan] akan bêta minta tolong membeli kain gabar itu-lah jikalau ada kaseh tolong Sinnyor Kapitan. Shaha-dan yang utusan deri Birni itu, petaroh bêta-lah pada pertamanya ka-pada Allah Tuhan 'alam sakalian-nya, dan berkat nabi-nya 'alaihuma's-sallama, kemudian dergan tolong pilihara Sinnyor-lah akan segala merika'itu jikalau ada khilaf bebal-nya; demikian-lah yang bêta kehendaki kaseh tulus ekhlas Sinnyor akan bêta. Ada pun kaseh bêta akan Sinnyor Kapitan hanya dergan sa'orang dan tikar besemborg, maka jangan apa kira-nya Sinnyor 'aikkan deri-pada tanda ekhlas hati bêta jua ada-nya akan Sinnyor Kapitan.

A letter of unending friendship and unmarred pleasure, like eternal sunshine, from me the Raja Bendahara Paduka Sri Maharaja, prince in Birni (?) to the English Captain at Jambi, who is very much more intelligent than all his enemies and adversaries, and it is he who is very faithful to all his [friends and] companions, and it is he whose report is widely published in all lands, and who is very charitable to all beggars and poor people, and it is he who satisfies the needs and desires of all the unfortunates who are dependent upon him. Such a report of him has been spread throughout all lands, so that loving desire has arisen [because of] such a report. *Amma b'adu*, after that, I am sending (?) this to express the friendship of my heart to the English Captain. Now His Highness the Sultan [of Birni] is sending Sri Lela Diraja and Sri Setia Pahlawan and Sri Raja Khatib and all those who are with them to take this letter of [affection] to my lord the Governor at Jambi, so that Birni and Jambi should not be sundered for ever, for Birni [and] Jambi are as if they were one country. Now that which is desired by His Highness the Sultan, if there is love sincerity and friendship with

my lord the Governor, His Highness the Sultan desires to buy saltpetre, that is what His Highness the Sultan desires of my lord the Governor. Once more, if there is love and a disposition to help me with the Captain, I ask you to assist me by buying blankets, that is if the Captain has love and a willingness to help. Again, as for those ambassadors from Birni, I entrust them first of all to God, the Lord of all the universe, and the blessing of his prophet (to him be peace), and afterwards to your help and care for all of them, if they should be guilty of mistakes and stupidity. In this matter I desire your love, sincerity and affection towards me. My love for the Captain is (shown) only with (this present of) an individual and a *besembong* mat; pray do not despise this mark of the friendship of my heart towards the Captain.

—:—

G.—Extract from MS. of Hikayat Sri Rama.

این حکایه اد سورغ راج دستر مهراج غان ایهن برنام دسره رمن
 انق دسره چکروا سرة غان انق نبی ادم علیه السلام اکن راج ایت ترلال
 سقنی شهدان ترلال بایک روفان دان برانی لاک ارتوان لاک درموان
 تیاد برباکی فد زمانن ایت مک نتکال ایت دسره مهراج مځهاری نمغه یغ
 بایک هندق دفریوتکنن اکن نکری یغ سکهندق هتین اکن دتغبلکنن
 کفد انق چچو بکند ایت مک نتکال ایت دتغبلکنن سکل فردان متتری
 دان کستری دنیته کن بکند مځهاری نمغت یغ بایک دان نمغت یغ رات
 دان ایرن یغ تاور مک فرکیله سکل فردان متتری کستری مځهاری نمغت
 سقره کهندق هات مهراج دسره ایت حتی براف لمان سکل فردان متتری
 دان کستری فرک مک برتم دغن سوات نمغه سقره کات راج ایت مک
 سکل فردان متتری دان کستری فون کبیلله کفد مهراج دسره لال بردانغ

سمبه کفد مهاراج دسرة ياتهنکو¹ سري مهاراج سند سکلين دنتهکن منجهاري
 تمغه اکن نکري سقره تيته سري مهاراج ايت اکن سکارغ دفرتم کن ديواة
 مليا راي تمغه ايت ترلال ايلق تانهن راة دغن سوغيث ايرث تاور دان
 هواث بايک دغن فسرث ترلال ايلق سكال قد تغه تمغه ايت اد سبوه بوکة
 ترلال ايلق روفاث دان رناث لايق اکن تمغه استان سري مهاراج*

(مک افيل سري مهاراج) منغركات دمکين دغن سکتیک ايت
 جوک راج فون مپوره ممگل سکل راجراج² لال دنتهکن دغن سکل
 فردان متري دان کشتري دان سکل رعيت سکلين فرک منجلاني تمث
 اية دغن دوتیک هاري جوک سده يغ بوکة سام تغه اية هندق دفریوة
 استان قد تغه بوکة اية اد سرمقن بوله بتغ اف افيل دتق درهدافن
 دبلاکغ تمه افيل دتق دبلاکغ دهدافن تمه افيل دتق درکان
 درکيري تمه افيل دتق درکيري درکان تمه انيله حالث مک سکل
 راجراج دان فردان متري کشتري سکلين حيران لال کمال کفد راج مک
 دفرسمبهکن³ فري حال سرمقون بوله بتغ اية مک تيته مهاراج دسرة
 جکلو سغکه دمکين بايک له سنديري اکث فرک مغداف اورغ منبغ بوله

1. This spelling of *tuan* with *ha* is of considerable interest in view of the uncertainty of the derivation of *tuan* and *Tuhan*. If this is not a mere slip of the pen, it would favour the supposition that the two words are of common origin, but it should be noticed that elsewhere in this extract *tuan* is spelt without the *ha*.
2. See Letter E. note 5, in regard to the use of *angku dua* in reduplications. In this ms. it is used occasionally, but the words are more commonly spelt out in full.
3. In this ms. the final *nya* has the dots above in almost every instance. This is one of the few exceptions.

ايت مک ايسق هاري مهاراج دسرة فون برلغکف لال برجالن دغن
 سکل انقراج^۲ دان چتري^۴ دان فردان متري کشتري^۴ دان سکل رعيت
 سفرة اورغ برامرامين دان سکل هلبالغ دان سکل رعيت هين دين کچل بسر
 سمهان^۵ مغيرغکن مهاراج دسرة فرک کفد ثقت ايت هندق برپوة نکري ايت
 مک دسرة مهاراج فون سمقيله کسان مک مهاراج دسرة مبري^۶ تيته مپوره
 منبغ بوله بتغ ايت مک دغن سکتیک ايه جوک دتبغ اورغله بوله ايه
 اثبيل دتق درهدافن دبلاکغ تبه دتق درکانن درکيري تبه مک
 مهاراج دسرة فون حبران مليه ککيان^۷ ديواة ملي راي مک تتکال ايه
 مهاراج دسرتفون نورن درياتس کاجه امقه کادغن مک ديونسن سمسيرن
 مک دهمفرين رمقن بوله بتغ مک لال دتق اوله مهاراج دغن سکل تتق
 ايت جوک هابس قوتس رمقن بوله ايه مک کليهانن دالمش سورغ فتري
 دودق دياتس فراسن بوله ايت روفان موکان سفرة بولن فرنام امقت بلس
 هاري بولن مک تتکال ايه مهاراج دسرة فون مغبيل کابن مک دسلوة
 فتري ايت لال دداکف مک دنایک کنس کاتس کاجه ايه مک لال
 دباوکبال کاستان مهاراج دسرة دغن سکچن دغن سکل بون پين سفرة

4. These two words are only different transliterations of the same Sanskrit word *kshatriya*. The Malay translator of the Ramayana can hardly have been aware of this, or he would not have been likely to put them both in the same sentence as if they were different ranks or titles. Note that *kastria* is spelt sometimes with *sin* and sometimes with *shin*.

5. This is exactly the Sanskrit *samuha*, whereas the word has now become *semua* or *semoa*, and is spelt سمو

6. Compare with this the spelling of the same word without the *ba* in some of the letters.

7. The use of the *hamza* is much more common in this ms. than in letters A. B. and C., which must have been written about the same time.

اورغ برارق اکن کهاون دمکینه لاک مهاراج دسرة مک لال دباو ماسق کدالم
مالکي مهاراج دسرة*

مک دانغ کفد هار لاین مک مهاراج دسرة منیتهکن مپوره ممگل سیکل
راجراج دان سیکل فردان متري دان کشتري دیتیهکن بریوة فرراکن سیوه
دوبلس فغکه یغ تیاد بریاکی فریواتن دان یغ کچل فون امثه بوه اکن
مغیرغکن فرراکن یغ برایت دغن دمکین سیکل راجراج بریوة فرراکن
تیاد دغن براف هاری جوک سدهله مک دفرسمیهکن اوله سیکل راجراج
ایت کفد مهاراج دسرة اقبیل دانغ جوک فرراکن ایه مک مهاراج دسرة
فون ملای فکرچان اکن کهاون ایه امثت فون⁸ هاری امثت قوله مالم لمان
برجاک ایت مک سیکل رعیت هین دین کچل بسر سورغفون تیاد کمال
کرومهن سمهان کن هیافن مهاراج دسرة براف² لقس انه دان کرولمو
دان بیراف لقس اغس دان بیراف لقس ایتک دان بیراف لقس کمیغ
دان سیکل بون پین کندغ سرونیکار مرغو نفیری مدلی ستله دانغله
کفد امثت قوله هاری امثت قوله مالم قد سوات هاری یغ بابک دان
کتیک یغ بابک مک مهاراج دسرة فون نایک له کانس فرراکن دغن
نون فتری یغ برنام فتری مدو دری یغ دیم دلم رمشن بوله بتغ ایه مک
مهاراج دسرة فون برارقله برکیلغ نکری بهروانم کال جوک برکیلغ مک
کرتین⁹ ایتفون فاته مک بیراف بدی بچار اورغ مغف دی تیاد جوک

8. This is evidently a *lapsus calami* for *pula*.

9. I cannot make any guess as to the derivation of this word, though the meaning may easily be inferred.

بتل کرینن ایت *

مک تنکل ایت اد سورغ ۲ فرورا مهاراج دسره بلی دري ناثن مک
ایفون ثورن درانس فرراکن مک دسغبکاڻ کرینن یغ فاته ایت ستله سده
دباغکنځ فرراکن ایت بتل تاغڻ فون فاته مک قد کتیک ایت جوک
مک مهاراج دسره فون ممبکل سکل راجراج دان فردان متري دان هلباغ
دان سکل رعیت مک نیته مهاراج دسره هی سکل اورغ کای ۲ قد سکتیک
این بهو همب دان استري همب بروله کملون همب این اکن کوکر دریانس
فرراکن این اوله سبب بلی دري مناهنکن دغن تغڻ مک کرینن همب این
بتل تغڻ فون فاته درفد ساغه کیتین پاکفد همب تناق جکلو همب اد
براوله انق لاک ۲ دغن دي مک انق همب ایت جدیدکن راج دفرنون اوله
نون ۲ سکلین دلم نکري این مک ¹⁰ سکل راجراج دان چتري فردان متري
دان سکل هلباغ سکلین مان نیته فانک سکلین جیغ ستله سده برارق مک
لال کبال کاستان مهاراج دسره دان فتري منددری مک ثغت ایت فون
دفریوة اکن نکري مک دنای ثغت ایت نکري مدوفور ناکرا

براف لماڻ مهاراج دسره دلم نکري مدوفور ناکرا دودق سورغ فون
نیاد برانق مک مهاراج دسره فون حیران مک مهاراج دسره فون فرک
کفد ساورغ مهارسی دیوت ناثن مک مهاراج دسره فون منت انق قد
مهارسی ایت مک مهارسی فون ممبری امشت بیج کلیک مک کلیک ایت
دامبل مهاراج دسره دو بیج دبریکن کفد استرین دو بیج دبریکن بلی

10. The word *sembah* is-needed here to complete the sentence.

دري سده ايت مك مهاراج دسره فون كمبليله كاستانش حتي براف بولن
 سلغن مك مندو دري فون بتغ بلي دري فون بتغ دانغله كغد كنف بولن
 مك مندو دري فون برانق بلي دري فون برانق كدوان انق ايه لاک^۲ يغ انق
 مندو دري ورن تبهن سقه زمروه يغ هيجو مك دنماي اوله مهاراج دسره
 انقد بكند ايه سربرام يغ انق بلي دري ايه دنماي بردان براف لمان سده
 برانق مك بتغ قول كدوان سته كنف بولن مك برانقه كدوان لاک^۲ فولغ^{۱۱}
 انق مندو دري ايه دنماي مهاراج لقسمان يغ انق بلي دري ايه دنماي
 چتردان سته امفت اورغ له انق مهاراج دسرت راج يغ بغسوان ادفون انق
 بكند يغ برنام سربرام ايتفون بسرله ترلال مها ايلق روفان دالم عالم دنياين
 سورغ فون نياد سباكث شهدان لاک^{۱۲} فركاش^{۱۲} دان براني دانغله اسبان
 بكند كغد توجه تاهن مك ترلال سكال نكل *

Iui hikayat ada sa'orang raja, Dasarata Maharaja nama-nya, ayah-nya bernama Dasarata Ramana, anak Dasarata Chakrawata, serta nama-nya anak nabi Adam 'alaihi 's-sallama. Akan raja itu terlalu sakti, shahadan terlalu baik rupa-nya, dan brani, lagi artawan, lagi dermawan, tinda berbagai pada zaman-nya itu. Maka tatkala itu Dasarata Maharaja menchahari tempat yang baik hendak di-perbuatkan-nya akan negri yang sa-kehendak hati-nya, akan di-tinggalkan-nya ka-pada anak-chuchu beginda itu. Maka tatkala itu di-panggil-nya segala perdana mentri, dan kashtra, maka di-titahkan beginda menchahari tempat yang baik, dan tempat yang rata, dan ayer-nya yang tawar; maka pergi-lah segala perdana mentri kashtra menchahari tempat seperti kehendak

11. A lapsus calami for pula.

12. This word is now spelt with a *sin*. Compare the Sanskrit *prukāga*.

hati Maharaja Dasarata itu. Hata brapa lama-nya segala perdana mentri dan kastria pergi, maka bertemu dengan suatu tempat seperti kata raja itu, maka segala perdana mentri dan kastria pun kembali-lah ka-pada Maharaja Dasarata, lalu berdatang sembah ka-pada Maharaja Dasarata, "Ya tuhan-ku, Sri Maharaja, sanda sakalian di-titahkan menchahari tempat akan negri seperti titah Sri Maharaja itu, akan sekarang di-pertemukan d wata mulia raya tempat itu, terlalu  lok tanah-nya, rata, dengan sungai-nya ayer-nya tawar, dan hawa-nya baik, dengan pasir-nya terlalu  lok sakali; pada tengah tempat itu ada sa-buah bukit, terlalu  lok rupa-nya, dan rata-nya, layak akan tempat istana Sri Maharaja."

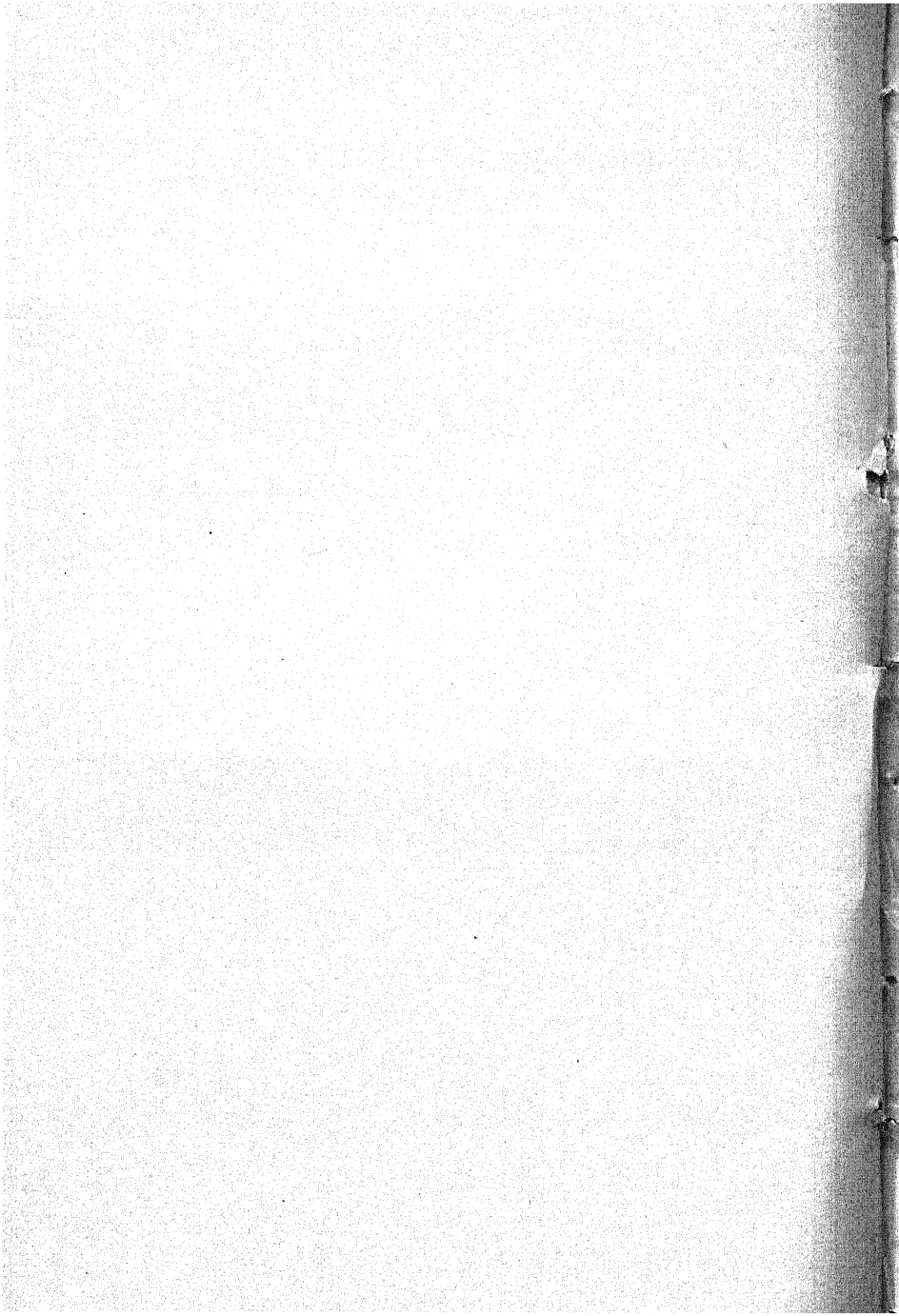
[Maka apabila Sri Maharaja] menergar kata demikian, dengan sa-kutika itu juga raja pun menyuroh memarggil segala raja-raja, lalu di-titahkan dengan segala perdana mentri dan kastria dan segala rayat sakalian pergi menjalani tempat itu. Dengan dua tiga hari juga sudah. Yang bukit sama tengah itu, hendak di-perbuat istana, pada tengah bukit itu ada sa-rumpun buloh betong; apabila di-tetak deri hadapan di blakang tumbuh, apabila di-tetak di blakang di hadapan tumbuh, apabila di-tetak deri kanan deri kiri tumbuh, apabila di-tetak deri kiri deri kanan tumbuh, ini-lah hal-nya. Maka segala raja-raja, dan perdana mentri kastria sakalian hairan, lalu kembali ka-pada raja. Maka di-persembahkan-nya pri hal sa-rumpun buloh betong itu. Maka titah Maharaja Dasarata, "Jikalau surgoh demikian, baik-lah sendiri aku pergi mengadapi orang menumbang buloh itu." Maka  sok hari Maharaja Dasarata pun berangkat lalu berjalan dengan segala anak raja-raja, dan chatria, dan perdana mentri, kastria, dan segala rayat, seperti orang berramai-ramaian; dan segala hulubalang dan segala rayat hina-dina kecil besar samuha-nya mengiringkan Maharaja Dasarata pergi ka-pada tempat itu hendak berbuat negri itu. Maka Dasarata Maharaja pun sampai-lah ka-sana. Maka Maharaja Dasarata membri titah menyuroh menumbang buloh betong itu; maka dengan sa-kutika itu juga di-tebang orang-lah buloh itu. Apabila di-tetak deri hadapan, di blakang tumbuh; di-tetak deri kanan, deri kiri tumbuh. Maka Maharaja Dasarata pun hairan melihat kekaya'an d wata mulia raya. Maka tatkala itu Maharaja Dasarata pun turun deri atas gajah ampat gading-nya; maka di-unus-nya samsir-nya, maka di-hampiri-nya rumpun

buloh betong, maka lalu di-tetak oleh Maharaja, dengan sa-kali tetak itu juga habis putus rumpun buloh itu. Maka kelihatan dalam-nya sa'orang putri dudok di atas perasan (peratasan?) buloh itu, rupa-nya muka-nya seperti bulan purnama ampat-blas hari bulan. Maka tatkala itu Maharaja Dasarata pun mengambal kain, maka di-selimuti Putri itu, lalu di-dakap. Maka di-naikkan-nya ka'atas gajah itu, maka lalu di-bawa kembali ka'istana Maharaja Dasarata dengan suka-chita-nya. dengan segala bunyi-bunyian, seperti orang berarak akan kahwin, demikian-lah laku Maharaja Dasarata; maka lalu di-bawa masuk ka-dalam maligai Maharaja Dasarata.

Maka datang ka-pada hari lain, maka Maharaja Dasarata menitahkan menyuruh memanggil segala raja-raja, dan segala perdana menteri dan kastria di-titahkan berbuat perarakan sabuah dua-blas pangkat, yang tiada berbagai perbuatan-nya, dan yang kecil pun ampat buah akan mengiringkan perarakan yang besar itu. Dengan demikian segala raja-raja berbuat perarakan, tiada dengan brapa hari juga sudah-lah, maka di-persembahkan oleh segala raja-raja itu ka-pada Maharaja Dasarata. Apabila datang juga perarakan itu, maka Maharaja Dasarata pun memula'i pekerjaan akan kahwin itu, ampat-puluh hari ampat-puluh malam lama-nya berjaga itu. Maka segala rayat hina-dina kecil-besar sa'orang pun tiada kembali ka-rumah-nya, samuha-nya kena hayapan Maharaja Dasarata brapa-brapa laksa onta dan kerbau lembu, dan beberapa laksa arsa, dan beberapa laksa itek, dan beberapa laksa kambing, dan segala bunyi-bunyian, gendang, serunai, nagara, meragu, nafiri, medeli. Sa-telah datang lah ka-pada ampat-puluh hari ampat-puluh malam, pada suatu hari yang baik dan kutika yang baik, maka Maharaja Dasarata pun naik-lah ka'atas perarakan dengan tuan putri yang bernama Putri Madu Dari, yang diam dalam rumpun buloh betong itu. Maka Maharaja Dasarata pun berarak-lah berkeliling negri; beharu anam kali juga berkeliling, maka garitan itu pun patah; maka beberapa budi bichara orang mengampu dia tiada juga betul garitan itu. Maka tatkala itu ada sa'orang orang perwara Maharaja Dasarata, Balia Dari nama-nya, maka ia pun turun deri atas perarakan, maka di-sangga-nya garitan yang patah itu; sa-telah sudah di-bangunkannya perarakan itu betul, tangan-nya pun patah. Maka pada kutika itu juga maka Maharaja Dasarata pun memanggil segala raja-raja dan perdana menteri dan hulubalang dan segala rayat,

maka titah Maharaja Dasarata, "Hei segala orang-kaya-kaya, pada sa-kutika ini bahwa hamba dan istri hamba beroleh kemaluan, hamba ini akan gugor deri atas perarakan ini; oleh sebab Balia Dari menahankan dengan tangan-nya, maka garitan hamba ini betul, tangan-nya pun patah deri-pada sangat kebaktian-nya ka-pada hamba. Tetapi jikalau hamba ada beroleh anak laki-laki dengan dia, maka anak hamba itu jadikan raja, di-pertuan oleh tuan-tuan sakalian dalam negri ini." Maka [sembah] segala raja-raja, dan chatria, perdana mentri, dan segala hulubalang sakalian, "Mana titah, patek sakalian junjong." Sa-telah sudah berarak, maka lalu kembali ka'istana Maharaja Dasarata dan Putri Mandu Dari. Maka tempat itu pun di-perbuat akan negri, maka di-nama'i tempat itu negri Madupura Nagara.

Brapa lama-nya Maharaja Dasarata dalam negri Madupura Nagara dudok, sa'orang pun tiada beranak, maka Maharaja Dasarata pun bairan. Maka Maharaja Dasarata pun pergi ka-pada sa'orang Maharsi, Dewata nama-nya, maka Maharaja Dasarata pun minta anak pada Maharsi itu. Maka Maharsi pun membri empat biji guliga, maka guliga itu di-ambil Maharaja Dasarata, dua biji di-brikan ka-pada istri-nya, dua biji di-brikan Balia Dari. Sudah itu, maka Maharaja Dasarata pun kembalilah ka'istana-nya. Hata brapa bulan selang-nya, maka Mandu Dari pun bunting, Balia Dari pun bunting; datang-lah ka-pada genap bulan-nya, maka Mandu Dari pun beranak, Balia Dari pun beranak; kedua-nya anak itu laki-laki. Yang anak Mandu Dari werna tuboh-nya seperti zinzut yang hijau, maka di-nama'i oleh Maharaja Dasarata anakda beginda itu Sri Rama; yang anak Balia Dari itu di-nama'i Berdan. Brapa lama-nya sudah beranak, maka bunting pula kedua-nya; sa-telah genap bulan-nya, maka beranak-lah kedua-nya laki-laki pula. Anak Mandu Dari itu di-nama'i Maharaja Laksamana, yang anak Balia Dari itu di-nama'i Chaterdan. Sa-telah empat orang-lah anak Maharaja Dasarata, raja yang bangsawan, ada pun anak beginda yang bernama Sri Rama itu pun besar-lah, terlalu maha elok rupanya, dalam alam dunia ini sa'orang pun tiada sa-bagai-nya, shahadan lagi perkasa dan brani; datang-lah usia-nya beginda ka-pada tujuh tahun, maka terlalu sakali nakal.



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